UDBHAṬA'S COMMENTARY

ON THE

KĀVYĀLAMKĀRA OF BHĀMAHA

ISTITUTO ITALIANO
PER IL MEDIO ED ESTREMO ORIENTE

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LITERARY AND HISTORICAI DOCUMENTS FROM PAKISTAN
II

RANIERO GNOLI

UDBHATA'S COMMENTARY
ON THE
KĀVYĀLAMKĀRA OF BHĀMAHA

WITH AN APPENDIX BY MARGHERITA TATICCHI
INCLUDING SOME FRAGMENTS OF KĀLIDĀSA'S
RAGHUVAMŚA

ROMA
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PREFACE

As the Introduction gives all that I have at present to say on these fragments, there now remains only the welcome duty of acknowledging the help received from various sources. Prof. Raghavan, Prof. Renou, Dr. Dave and Dr. Pandeya have been kind enough as to read the proofs of some fragments and to aid me by many useful suggestions. But my thanks are due above all to Prof. T. Venkatacharya. He has been good enough as to read the proofs of all the fragments and to his vast knowledge of Alaṃkāraśāstra and Grammar I owe many valuable remarks and the identification of some passages quoted in the text

Rome, March 1962

APPARATUS

The critical apparatus has the following:

⟨ ⟩ pointed brackets indicate the editor's addition or emendation.

Italics indicate uncertain readings.

× a cross indicates a lost akṣara.

. a dot indicates the loss of part of an akṣara.

] [square brackets mark lost beginnings and ends of lines.

. . . three dots indicate the loss of a number of superior or inferior lines in the leaf

The recto and the verso of the leaves has been marked by the letters *a* and *b* respectively. Obviously, in the fragments incertae sedis this distinction is merely conventional. Critical notes do not refer to the actual lines of fragments, but to the serial numbers of lines given in margin.

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REFERENCES AND ABBREVIATIONS

Alamkāracuḍāmaṇi = see HC (Hemacandra).

AS = The *Alaṃkārasarvasva* by Ruyyaka (the *Vṛtti* perhaps by Maṅkhaka); ed. by G. Dvivedi, *KM*, 35, Bombay 1939 (with the commentary of Jayaratha); and by K. Sāmbaśiva Sāstrī, *TSS*, XL, Trivandrum 1926 (with the commentary of Samudrabandha).

Bhāmaha = Edd. etc. of the *Kāvyālaṃkāra* quoted to p. xxxix, *q v.*

Bodhicaryāvatāra = *Bodhicaryāvatāra* of Śāntideva, with the commentary (*Pañjikā*) by Prajñākaramati; ed. by L. de la Vallée Poussin, Calcutta 1901.

BSPS = *Bombay Sanskrit and Prakrit Series.*

Caṇḍīśataka = the *Caṇḍīśataka* by Bāṇa, ed. by G. P. Quackenbos, *The Sanskrit Poems of Mayūra*, etc., Columbia University Press, New York 1917.

DhA = *Dhvanyāloka* of Ānandavardhana with the commentary *Locana* of Abhinavagupta, *KM*, 25, Bombay 1891 (4th ed. 1935); *KSS*, 135, Benares 1940. The first chapter with the sub-commentary *Kaumudī* of Uttuṅgodaya ed. by S. Kuppuswami Sastri, Madras 1944. See also the ed. with an elaborate English exposition by B. Bhattacarya, Calcutta 1956; and the translation by K. Krishnamoorthy, Poona 1955.

EW = *East and West*, Rome.

GOS = *Gaekwad's Oriental Series*, Baroda.

Harṣacarita = *Harṣacarita* of Bāṇa, *NSP*, Bombay 1946.

HC = Hemacandra, the Jain author of the *Kāvyānuśāsana* with the commentary *Alaṃkāracuḍāmaṇi* and the sub-commentary *Viveka*, ed. by Rasiklal C. Parikh, Bombay 1937 Also, *KM*, 71, 2nd ed., *NSP* Bombay 1934.

HSP = *The History of Sanskrit Poetics*, by P. V Kane, 3rd. ed., Bombay 1951.

Indische Spruche = *Indische Spruche* by Otto Bohtlingk, St. Petersburg, 1870–1873

IHQ = *Indian Historical Quarterly*

JOR = *Journal of Oriental Research*, Madras.

JRAS = *Journal of the Royal Asiatic Society*

Kaumudī = The *Kaumudī* Commentary to the *Dhvanyāloka* by Uttuṅgodaya See *Dhvanyāloka.*

KASS = *Kāvyālamkārasārasamgraha*, q v.

Kāvyālamkārasārasamgraha = by Udbhaṭa; ed by Narayana Daso Banhatti, *BSPS*, LXXIX, Bombay 1925 (with the commentary *Laghuvṛtti* of Indurāja); and by K. S Ramaswami Sastri Siromani, *GOS*, LV, Baroda 1931 (with the commentary *Vṛtti* of Tilaka)

Kāvyaprakāśa = The *Kāvyaprakāśa* of Mammaṭa, with the commentary (*Samketa*) by Mānikyacandra, ed. by R. Shama Sastry, Mysore 1922 See also *Ānandāśrama Skt. Series*, 89, ed V Abhyankar, Poona 1921

Kirātārjunīya = *Kirātārjunīya* by Bhāravi (with the commentary of Mallinātha), *NSP*, 1942.

KSS = *Kashi Sanskrit Series* (*Haridās Sanskrit Granthamāla*).

Locana = See *DhA* (*Dhvanyāloka*)

KM = The *Kavyamālā* series, published by the Nirnaya Sagar Press, Bombay, actually two series respectively numbered 1–14 for short works and 1–95 for longer

M = The recension of the Raghuvaṃśa of Kālidāsa according to Mallinātha

MaBhā = The *Mahābhārata* for the first time critically edited by V S Sukthankar, Poona 1933 sqq.

MBh = The *Mahābhāsya* of Patañjali, *NSP*, Bombay

N = *The Raghuvaṃśa of Kālidāsa*, ed by G R Nandargikar, 3rd. ed Bombay 1897

NSP = *The Nirnaya Sagar Press*, Bombay

Nyāyamañjarī = The *Nyāyamañjarī* by Jayantabhaṭṭa, *KSS*, 106, Benares 1936

P = Pāṇini.

PV = The *Pramanavarttıka* of Dharmakırtı with a commentary of Manorathanandın, ed by Rahula Sankṛtyayana Appendıx to *JBORS*, voll XXIV–XXVI, 1938–1940 The first chapter with the auto-commentary ed by R Gnoli, *SOR*, Roma 1960

Rāmayana = The *Ramāyana*, critically edited by G H Bhatt, Baroda 1960

Ratnāvalı = The *Ratnavalı* by Harsa, *NSP*, Bombay 1938

Sıddhı = *Vıjñaptımatratasıddhı, La Sıddhı de Hıuan–tsang, traduıte et annotée par L de La Vallée Poussın*, Parıs 1928

SOR = *Serıe Orıentale Roma*

SP = *Hıstory of Sanskrıt Poetıcs*, by S K De, 2nd ed, Calcutta 1960

Srngaraprakaśa = The *Śrngaraprakaśa* of Bhoja, ed by G R Josyer (the first eight chapters only), Mysore 1955

ŚṛP = The *Śṛngāraprakaśa*, *q v*, V Raghavan, *Bhoja's Śrngara Prakaśa*, Bombay 1940

Subhasıtavalı = Edıted as of Vallabhadeva by P Peterson and Durgā Prasada, Bombay 1886

ŚV = The *Śısupalavadha* of Magha, *NSP*, 1940

TSS = *Trıvandrum Sanskrıt Serıes*

UV = The *Udyanavṛttı*, a valuable sanskrit modern commentary to the *Kavyalaṃkara* of Bhāmaha by D T Tatacharya Sıromanı (see p xxxıx, n 2)

Vamana = The *Kavyalamkarasutra* with the *Vṛttı*, by Vamana, *NSP*, Bombay 1953

Vıveka = See Hemacandra

Vyaktıvıveka = The *Vyaktıvıveka* of Mahımabhaṭṭa, ed with a commentary of Ruyyaka, *KSS*, 121, Benares 1936

ZDMG = *Zeıtschrıft der Deutschen Morgenlandıschen Gesellschaft*

INTRODUCTION

§ 1 The Manuscript

Two years ago there have come to light in the vicinity of Kafirkoth a certain number of fragmentary leaves and minor fragments (many of them extremely minute and containing only a few akṣaras) of a manuscript in birch-bark, written in śāradā characters The period to which this MS belongs is probably the 9th–11th cent These fragments have been kindly sent by Dr F. A Khan, Director General of the Archaeological Department of Pakistan to Prof G Tucci for restoration—as they were extremely brittle—to be undertaken by the Institute of Book Pathology (Istituto di Patologia del Libro) On my first examining them after they were restored, I recognized two different works, that is a commentary to Bhāmaha's *Kāvyālamkāra*, which is, in all probability, the Udbhata one which was lost, and the *Raghuvamśa* of Kālidāsa The fragments containing the *Raghuvamśa*, transcribed by Miss Margherita Taticchi, have been described and edited by her as an appendix to this volume This is the earliest manuscript known so far of the work, it seems

So far as the comment to Bhāmaha is concerned, we are not in a position to say anything as to the number of leaves which originally made up this manuscript. The

only leaves where, on the left hand margin, we still find the mark of numeration, are the 4th an the 47th which correspond, in the Bhāmaha text, to the comment on stanzas I, 9–12 (Fr. 6), II, 69–71 (Fr. 24). The size of leaves was originally about 32 × 9 cm. The right hand side of all the leaves – about one half – had been destroyed by fire and hence lost. The number of lines per page is 8 and in one leaf only, 9. Each line must have contained about 40 to 60 akṣaras. The script, as we have already mentioned, is śāradā of the 9th–11th cent. A more precise dating is difficult, the śāradā being a kind of writing which underwent only slight modifications. Certain fragments are written on a face only. Apparently, not all the leaves are written by the same hand. The ink of the first chapter is rather weak and the writing is smaller and less regular than that of most of the second chapter. The writing of the third chapter is comparatively smaller than that of the preceding ones, and in turn is at variance with that in chapters V and VI which is more rounded and bolder. The manuscript is rather uncorrect. The signs for numbers are the same as those occurring in the MS of the *Sanghabhedavastu* – being a part of the Vinaya of the Mūlasarvāstivādin – from Gilgit, also written in śāradā script, which is now being worked out for publication in the Is.M.E.O. Marginal additions are few. Frequent on the other hand, the interlinear ones and aksaras perhaps corrected by a second hand. The poor state of preservation of a large part of these fragments did not always permit me to read them with sufficient certainty, especially where the meaning was not clear to me. Moreover, the śāradā script is one which leads to frequent confusion in certain groups of signs, e.g., *dhya* and *vya*; *nta rta.* and *tta*; *nva* and *ndha*, *tū* and

bhū, *stha* and *sva*, *ddha* and *dia*, *nna* and *rta*, *dr* and *sr*, *rda* and *nda*, and occasional confusion in others, e g, *kta* and *rta*, *ta* and *bha*, *ga* and *sa*, *pa* and *dha*, *rna* and *la*, etc The consonants *b* and *v* are denoted by the same sign

The task of reconstruction of these fragments, which have come to us in no specific order whatever, was very long and all the more difficult inasmuch as under the effects of fire and time, certain pages had become superimposed, and, as it were, merged in each other In some cases it was necessary to divide the page of bhurjapatra in half through its thickness (in the meantime, all the fragments had been laid between two very fine layers of cellulose to prevent them from disintegrating entirely) to see whether it was not really a double or triple page, as had repeatedly occurred with certain fragments Lastly, I am fully aware of the precariousness and uncertainty lying in several points of this work which have however had a counterpart in the satisfaction of having done my best in the five or six months I have spent in the company of Udbhata and Bhāmaha I have spared no efforts in trying to make the tiny fragments tally – many of the present fragments are made up of about ten lesser ones – with the help of sunlight in the summer, and of a powerful reflector during the winter, in order to rescue from fire damage and time the greatest possible amount of akṣaras In the points where the manuscript was hardest to read, or the reading uncertain or utterly hopeless, I have had no hesitation in merely transcribing the apparent (or assumed) outlines of the characters, without any attempt whatsoever at integration or at interpretation, in such cases impossible, or doubtful at best Such passages are transcribed in italics

§ 2. Autorship, etc.

As already intimated, the work contained in this MS is a commentary on Bhāmaha's *Kāvyālamkāra*, to be identified, to my mind, with the lost vivaraṇa of Udbhaṭa who, so far as we know, was Bhāmaha's only commentator. Indeed, not only was Udbhaṭa Bhāmaha's only commentator, but some passages of the present commentary seem to have been the source of some lines of Hemacandra's *Alamkāracūḍāmaṇi* and *Viveka* [1]. The great Jaina scholar had, as it is known, a certain tendency to copy and paraphrase works of earlier authors, and in the aforementioned passages also, it is likely that he based himself on a well-known and authoritative work, such as the commentary of Udbhaṭa, rather than on some obscure comment, of which no trace has come down to us [2]. The few frag-

[1] Cp Fr 22 b, ll 4, 5, 8, 23 a, l 5, 40 a, l 8 See also below, pp XXXIII, XXXVII The character and the sources of the *Kāvyalamkara* with its two commentaries *Alamkaracūḍamaṇi* and *Viveka* have been discussed at lenght by Sivaprasad Bhattacarya in his paper *Hemacandra and the Eleventh Century Kashmir Poeticists*, *JAS*, XXIII/1957, pp 117–129 As we shall see, one of these sources, which, of course, the learned author of this article could not known was Udbhaṭa's *Vivarana*

[2] The identity of this commentary with that of Udbhaṭa has been doubted by V Raghavan It is worthwhile, in this connection, to quote what he said on the occasion of The Twenty first All-India Oriental Conference in his presidential address delivered in Srinagar during the 14th, 15th, and 16th October 1961 (see the Address by V Raghavan, pp 17–18), (each graphical peculiarity of the original has been faithfully reproduced)

" This is – he said – the only commentary on Bhamaha found anywhere and from our available Alankara literature we know there was only one commentary on Bhamaha and that by Udbhaṭa of Kashmir One is therefore inclined to take this commentary as Udbhaṭa's and Gnoli claims that this is 'without any doubt the lost vivarana of Udbhaṭa' [in a private communication addressed by me to Prof Raghavan] If it is so, this would be perhaps

ments of this commentary from which a complete meaning can be made out are in addition in perfect agreement with the theories and the language of Udbhata, such as they appear in later tradition and in his minor work, the *Kavyālamkārasārasamgraha* Let me call the attention of the reader on some particular points

one of the foremost discoveries of our times But having examined all the fragments I find it is not possible to assert that it is Udbhaṭa s There are some clear tests to ident fy Udbhaṭa s Bhamahavivaraṇa and as these frag ments are meagre we can apply only one of these tests In one of the frag ments, numbered 4 [the present no 10] by Gnoli, we have Bhamaha I 9

śabdaś chandobhidhanarthah itihāsaśrayaḥ kathaḥ |
loko yuktih kalaś ceti mantavyaḥ kavyahetavaḥ ||

This is a crucial verse so far as Udbhaṭa's commentary is concerned Stu dents of the *Dhvanyaloka* know that when elucidating at the beginning of the work the text bhâktam ahus tam anye and its *vrtti* Abhinava gupta quotes from Udbhaṭa s *Vivarana* on the verse given above and Abhi navagupta says here that to explain why Bhamaha after saying śabdaḥ first said agan abhidhana in abhidhânarthaḥ Udbhaṭa inter prets the second word abhidhana not as word but abhidhavyāpara, the significatory capacity of a word which Udbhaṭa adds is of two kinds *Mukhya* and *Gunavrtti* This is a very vital context as Udbhaṭa shows here his acceptance in Kavya of a *Vrtti* other than the *Mukhya* Unfortuna tely in the fragments discovered in the Swat valley the gloss on th s verse does not offer this wellknown comment of Udbhaṭa Instead, the commentary in the fragment says the oppos te i e taking abhidhana normally as sabda abhidhanarthaḥ śabdanam arthah which is a serious obstacle to Gnoli s proposed identification But if Udbhaṭa had first given the straight meaning and then given as an alternative or better interpre tation what Abhinavagupta has quoted and if in the broken up portion of the leaf we have lost this second interpretation we may then at least tenta tively take this as the *Bhamahavivarana* of Udbhaṭa

To my mind the fact that in these fragments the words cited by Abhi navagupta are lack ng is not conclusive since, as Prof Raghavan observes they could well belong to the missing part of the leaf Literal quotations from Udbhaṭa s commentary are, as we have remarked extremely few and it is far from surprising if none of them occurs in these fragments On the other hand notwhistanding the contrary opinion of V Raghavan the remains of this fragment clearly support as we shall see, Udbhaṭa s views

a) The fragmentary comment to the stanza śabdaś chando 'bhidhānārthāḥ, etc (I, 9, see Fr 10), which, according to V. Raghavan, is, as we have seen, a serious obstacle to the attribution of this commentary to Udbhata, to my mind, is rather in support of it. According to this commentary, Bhāmaha's words abhidhānārthāḥ require to be explained as śabdānām arthāḥ[1] and śabdānām abhidhānam. Words, in other terms, have a meaning and, of course, between these two there must be a connection, sambandha. The purport of abhidhāna is just that of ensuring this connection. Words and meanings unconnected are not perceived and there must therefore be some capacity, implicit in the words, which connects them with their respective senses. This is, according to the commentator, the reason why the word abhidhāna has been mentioned in the stanza. The words quoted by Abhinavagupta – śabdānām abhidhānam abhidhāvyāpāro mukhyo guṇavṛttiś ca – occurred probably in the missing part of line 4, as an explanation of abhidhāna. The meaning of abhidhāna is abhidhāvyāpāra, i.e., power or capacity of denotation, and, in this power two different aspects or functions may be distinguished, namely, mukhyavṛtti and guna-

[1] In other words śabdānām arthāḥ is to be considered as a comment of artha only and not of abhidhānārthāḥ as it seemed to Prof. Raghavan (above, p. XVII). The meaning of artha, according to the commentator is in this case, the well attested one of abhidheya. In a similar way artha is explained as vastu in the Fr 50 *a* 1 5.
See in this connection the *Amarakośa* s.v. artho 'bhidheyaraivastuprayojananivṛttiṣu. The term abhidhāna was explained on the other hand as śabdānām abhidhānam (cp. infra).

vṛtti, viz a primary and a secondary function This supposition is in fact supported by the subsequent lines In them, indeed, the mukhyavṛtti or primary capacity of a word is exemplified by the sentence parvatād eti devadattah, and the secondary or figurative power by the well-known verse eti jīvantam ānando naram varṣaśatād api[1]. Whereas in the first instance the verb eti maintains its primary value, in the second case it is used in a figurative sense, since the root i in its primary sense (i n gatau) cannot be construed with such abstract things as ānanda The third example is somewhat more complex We know that, according to Pāṇini, the application of the suffix ktvā requires that the two actions involved have the same agent and that the action indicated by the root to which ktvā is added temporally precede the other[2] This rule, generally observed, sometimes is however apparently violated This is the case with a stanza borrowed from the *Kirātarjunīya*, III, 21, which runs thus[3]

nirīkṣya samrambhanirastadhairyam
  rādheyam ārādhitajāmadagnyam |
asamstuteṣu prasabham bhayeṣu
  jāyeta mṛtyor api pakṣapātah ||

How to explain this irregularity? According to Mahimabhaṭṭa and Mallinātha[4], we here have simply a case of

[1] *Rāmāyaṇa* Sundarakāṇḍa V 34 (see VI 126)
[2] P III 4 21 samānakartṛkayoḥ pūrvakāle
[3] This is literally translated "Having seen the son of Rādhā who had propitiated the descendant of Jamadagni and had pushed back the firmness (of the enemies) because of anger inclination to the unfamiliar fears would suddenly be born even of Death himself"
[4] Cp the *Vyaktiviveka* p 28 Mallinātha while commenting on this stanza observes atra janikriyāpekṣayā samānakartṛka

constructio ad sensum. The word mṛtyoḥ is to be taken as a subjective genitive of pakṣapāta. The last and not jāyeta is, as a matter of fact, the action subsequent to that of seeing, just as if the poet had said nirīksya....mrtyuḥ pakṣe patati. In this case, mṛtyu is obviously the subject of nirīkṣya and of patati[1].

Udbhata takes a quite different view. First of all, it is impossible, he says, to maintain that the action sub-

tvābhāve 'pi pakṣapātakriyāpekṣayā tatsambhavān nirīkṣyeti lyapnirdeśaḥ |

[1] Prior to Mallinātha, this stanza, as we have said, is cited by Mahimabhaṭṭa also. This is one of the instances adduced by him in support of the theory according to which action alone is the fundament of the use of nouns for objects. In this case, indeed, the actions preceding that indicated by the root to which ktvā is added, are expressed by two nouns, namely bhaya and pakṣapata. To the objection that action can be proper to sentient things only and not to insentient things – as, f.i., a jar, or, as in this case, bhaya and pakṣapāta –, he answers that this is not true and action can be proper to inanimate beings also. This answer is based, as his commentator Ruyyaka, explicitly remarks, on the tenets of Kashmiri Shivaism, according to which inanimate things also are really consisting of consciousness and liberty (pp. 33–34). According to Mahimabhaṭṭa the gunavṛtti does not exist. A word can have one function only, that is the literal one The so-called secondary or metaphorical function supposes necessarily two or more words – therefore, a particular context – from which it is inferred. In other terms, it resolves itself in a relation of sādhya an sādhana and is then to be considered as a form of anumāna. The *Vyaktiviveka* deserves more attention than it has been given. Mahimabhaṭṭa's critics to the doctrine of dhvani are sometimes very penetrating and intelligent. I share completely the opinion of Mr. Kane (HSP, p. 243) that "his work is one of the masterpieces of the Alaṃkāra Literature and deserves to be saved from the unmerited oblivion in which it has fallen. His work contains brilliant arguments and exhibits great erudition, logical acumen, fastidious criticism and deep insight". Recently, the views of Mahimabhaṭṭa have been expounded by K. C. Pandey in his book on *Indian Aesthetics* (Banaras, 1950), pp. 270 sqq, and in the article *Kashmir Śaiva Tendencies of Mahima Bhatta*, *Bhāratiya Vidyā*, XI/1950, pp 187–94, see also the paper by B Bhattacharya, Suggestion versus *Inference in Sanskrit Aesthetics* (*Indian Culture*, Vol. XIII, No. 1)

These words seem to be a paraphrasis of Udbhata's text They occur, indeed, in a similar form, in ll 7 and 8 of our fragment

Line 7 kartṛbhedān nāsti ktvāpratyayah | atha pakṣapatanakriyā*to* × × × × kriyā × × × tvam tadā *(about 15–20 akṣaras lost)*
Line 8 ghatate | ṣaṣṭhyabhihitasya kartuḥ pakṣapātakriyayaiva sambandha ⟨is ya(te | na⟩ nirikṣana(kriyayā⟩ *(about 15–20 akṣaras lost)*

With respect to these lines the text of Bhoja is somewhat abbreviated and perhaps mutilated After the first alternative, ending with the words ktvāpratyayah and before the words abhidhāvyāpāras tu vighatate the sense would require, indeed, yadi ca pakṣapātakriyāto nirikṣanakriyāyāh pūrvatvam tadā ktvāpratyayah sutarām upapadyate | abhidhāvyāpāras tu vighatate | or something like that

Let us now see Udbhata's text The words preceding l 7, at the end of l 6, must have been similar or identical to the first alternative in the Bhoja's text The sentence atha pakṣapatanakriyāto × × × × kriyā × × × tvam tadā, missing in the Bhoja's text, can be conjecturally restored as atha pakṣapatanakriyāto ⟨nirīkṣana⟩kriyā⟨yāḥ pūrva⟩tvam tadā, etc, or something similar In the ending of line 8, was perhaps contained Panini's statement as set forth by Bhoja in support of his opinion

This discussion, no doubt, may appear to the modern reader somewhat abstruse and pedantic, especially regard

ing the third example. Udbhaṭa's interpretation cannot be shared in any way and all the reasons are on the side of Mallinātha. The importance of this passage, however, consists in the mention of the transferred meaning. In Indian thought, the origins of a secondary or transferred meaning are, as a matter of fact, very ancient and probably to be traced to some ritual speculations. As to certain texts, one perceived that a litteral interpretation *could be scarcely satisfying. Their words, therefore, must* have another significance, transferred or metaphorical [1]. This conception, in its turn, was inherited and refined by various thinkers and became a common property of Indian philosophy and linguistics [2].

Udbhaṭa by introducing into poetry the secondary function of words – which is, as Bhoja says, the very life of vakrokti, that is, the curved or oblique diction, peculiar to poetic language – let open the door to the conception of a third potency of language [3] – the vyañja-

[1] See, f i., the *Śabarabhāṣya*, I, 4, 23 sqq., III, 2, 1, etc. The difference between the primary and the secondary significance has been discussed at lenght by Kumārila, in his comment (*Tantravārttika*) on the afore-mentioned work, *q v.*

[2] *Vide* the *Mahābhāṣya*, I, 1, 15 (but cf also VIII, 1, 12) and the *Vākyapadīya*, II, 252 sqq. (cf., in this connection, also D. Seyfort Ruegg, *Contributions a l'Histoire de la Philosophie linguistique indienne*, Paris 1959, pp 27–38). The distinction between a primary and secondary significance is of course refuted by the buddhist schools, according to which all language is metaphorical (see, f. i., Vasubandhu, *Triṃśikā*, 1 and Sthiramati's commentary; *Siddhi*, I, pp 84–89, Dharmakīrti, *Pramāṇavārttika*, III, 35–37, 150–153)

[3] *ŚṛPr*, VII, 2 abhidheyāvinābhūtapratītir lakṣaṇetiyā | saiṣā vidagdhavakroktijīvitaṃ vṛttir iṣyate ||
This stanza has been discussed by V Raghavan, *ŚṛPr*, pp. 134–138 I am not fully convinced that this śloka is truly by Bhoja, as V. Raghavan seems to believe (p 137, n 1) The tad uktam, which precedes it, makes us pause, all the more that the preceding stanza, likewise introduced by tad āha, is borrowed from Dharmakīrti, *PV*, III, 37 The first line, abhidheyāvinābhūta, etc., is, anyhow, taken from Kumārila Vide below, p. XXXIV.

n ā v r t t i –, different both from the primary and the transferred sense of words, which characterizes true poetry [1]. The ideal progress of this conception is quite logical and starts, as it were from the very awareness of the strumentality and transitivity of ordinary language, the nature of which has been understood and analysed in India more than elsewhere "People", Dharmakīrti says,

> "do not have such a delusive fancy, as to stay in a state of misery, without fixing conventions and using words And what then? Only that activity which produces some fruits is worthy to be assumed, for every fruitless activity deserves to be abandoned. Therefore, he who applies words to something, logically does that in view of some fruit And this fruit is twofold, namely characterized by giving up or obtaining that which we do or do not desire Then, after having known that which we do or do not desire, we apply words or are attentive to their application, with the very view of determining or diverting one's own or another's activity towards that which is or is not a means for the desired things Otherwise, language deserves to be neglected" [2]

The poetical sense could not be compatible with the practical one. Poetry – it was perceived soon enough – is characterized by a different linguistical attitude, which, it is true, makes use of the same words of practical speech,

[1] On the origin of the theory of suggestion see the penetrating article of K. Kunjunni Raja *The Theory of Suggestion in Indian Semantics* *Adyar Library Bulletin* Vol XIX part 1 2 pp 20–26

[2] Dharmakīrti *Pramanavarttikam* I comm to stanza 92 See below p. XXX n 1

but for a different purpose In poetry, words are not suddenly replaced by their sense, do not exhaust themselves in fruit and comprehension, but remain, so to speak, alive before us, in our knowledge, without dying out in the knowable "The expected fruit of the poetical words", Abhinavagupta says, "is not a cognition ordered to some practical action, as, for instanee, bringing or taking away something, but a cognition, which is the source of a repose on the cognition itself, and which, as such, does not consume itself in the intended thing, but rests on the very intention" [1] The poetical speech, at the very expense of the practical value enriches itself with various proceedings – rhymes, figures, inversions – conceived as useless in a purely functional language, but essential in the poetical one One of the most important elements of these speech figures, different from the modes of practical language dominated by a direct way of expression, was seen in the secondary function of words – already examined and discussed in the schools of ritualistics and linguistics –, which was considered as the very life of poetical language, in antithesis with the practical one Lastly, a scrutiny more penetrating yet founded on this conception, revealed that the secondary function does not necessarely imply poetry Actually all language is metaphorical [2] The source of poetry must be then another sense or value that words assume, altogether different from the primary and the secondary one This new sense – the poetical sense – irreducible, as it is, to the literary one, cannot however do without it, but is, as it were,

[1]) *Locana* p 442 (Benares Ed)

[2]) Cfr above p xxiii n 2 Also *Locana* p 282 (Madras Ed) evam anaya lakṣanaya pançavidhaya viṣvam eva vyaptam | etc

that, for them. it was comprised in the province of guṇa-vṛtti, and not considered as an independent potency of words. In short, Udbhata and Ānandhavardhana along with his commentator Abhinavagupta are the starting and the final point of this trajectory. In some observations about practical and poetic language, one of the most sensitive critics of our times, Paul Valéry, ideally connects himself to Ānandavardhana. "La poésie", he says,

> " est un art du langage. Le langage, cependant, est une création de la pratique. Remarquons d'abord que toute communication entre les hommes n'a quelque certitude que dans la pratique, et par la vérification que nous donne la pratique. *Je vous demande du feu. Vous me donnez du feu:* vous m'avez compris.
> Mais, en me demandant du feu, vous avez pu prononcer ces quelques mots sans importance, avec un certain ton, et dans un certain timbre de voix – avec une certaine inflexion et une certaine lenteur ou une certaine précipitation que j'ai pu remarquer. J'ai compris vos paroles, puisque, sans même y penser, je vous ai tendu ce que vous demandiez, ce peu de feu.

ximity, etc. [according to a stanza attributed to Bhartṛmitra, the cause of lakṣaṇā are five, viz, abhidheyena sambandha, sādṛśya, samāvava, vaiparītya, and kṛtyāyoga] Where this relation is similarity there is vakrokti. Take for instance unmimīla kamalaṃ sarasīnāṃ kairavaṃ ca nimimīla muhūrtat | Here unmimīla and nimimīla primarily signify 'opened and shut the eyelids'. This opening and shutting of the eyelids is incongruos in the lotus and hence through the similarity of the lotus to the eye, they are taken in their secondary sense of blossoming and closing Thus poetic charm consists in the implication of some similarity in secondary signification. This implication which gives a peculiar charm to the verse naturally falls within the sphere of dhvani or suggestion"

supported by it[1]. A truly poetical word or expression is that which cannot be replaced by other words, without losing its value. Poetry knows no synonyms[2]. The father of this new conception, Ānandavardhana, was fully aware of his indebtness to Udbhata. "He also, he says – and the reference, according to Abhinavagupta, is to Udbhata and Vāmana –, who pointed out the secondary usage of words in poetry slightly touched the fringes of the doctrine of suggestion, though he was not defining it"[3]. Udbhata and Vāmana, according to Ānandavardhana, did not deny the esistence of d h v a n i. Implicitely they admitted it. The only point of difference rests on the fact

[1] *DhA*, I, 9–12 – "9 Just as a man interested in perceiving objects (in the dark) directs his efforts towards securing the flame of a lamp since it is a means to realise his end, so also does one who is ultimately interested in the suggested meaning first evince interest in the conventional meaning 10. Just as the purport of a sentence is grasped only through the sense of individual words, the knowledge of that sense is got at only through the medium of Expressed sense. 11. Though by its own power the word-import conveys the sentence-import, just as it escapes notice once its purpose is served, – 12 so also that Suggested meaning flashes suddenly across the truth-perceiving minds of cultured critics when they are indifferent towards the conventional meaning (tr by K. Krishnamoorthy, *op cit*" By the way, I am strongly convinced that both the kārikā s and the vṛtti of the *Dhvanyāloka* are of a same author, viz Ānandavardhana

[2] *DhA*, I, 15

[3] *DhA*, I, 1 g u ṇ a v ṛ t t y ā k a v y e ṣ u v y a v a h ā r a ṃ d a r ś a y a t ā d h v a n i m ā r g o m a n ā k s p ṛ ṣ ṭ o ' p i n a l a k ṣ y a t e. Here I have followed, with some slight modifications, the translation of K. Krishnamoorthy, *Ānandavardhana's Dhvanyālokah or Theory of Suggestion in Poetry, translated into English with Notes*, Poona, 1955, p 3

According to Abhinavagupta, the authorities whom Ānandavardhana had in mind, are here Udbhaṭa and Vāmana Udbhaṭa's text was discussed at length in the preceding lines Vāmana's text is s ā d ṛ ś y ā d l a k ṣ a ṇ ā v a k r o k t i ḥ, i.e., secondary signification having similarity as its basis is v a k r o k t i I cite here the words of A Sankaran, *Some Aspects of Literary Criticism in Sanskrit or The Theories of Rasa and Dhvani*, Madras 1929, pp 62

"When the primary sense of a word in a sentence is incongruos, we take it in its secondary signification on the basis of certain relation such as pro-

mes en possession d'exprimer sous d'autres formes l'idée que le discours avait composée en nous L'acte du langage accompli nous a rendus maîtres du point central qui commande la multiplicité des expressions *possibles d'une idée acquise En somme, le sens,* qui est la tendance a une substitution mentale uniforme, unique, résolutoire, est l'objet, la loi, la limite d'existence de la prose pure

Tout autre est la fonction de la poésie Tandis que le fond unique est exigible de la prose, c'est ici la forme unique qui ordonne et survit C'est le son, c'est le *rythme, ce sont les rapprochements physiques des mots,* leurs effets d'induction ou leurs influences mutuelles qui *dominent, aux depens de leur propriete de se consommer* en un sens défini et certain Il faut donc que dans un poème le sens ne puisse l'emporter sur la forme et la détruire sans retour, c'est au contraire le retour, la forme conservee, ou plutôt exactement reproduite com*me unique* et *necessaire expression* de l'etat ou de la pensée qu'elle vient d'engendrer au lecteur, qui est le ressort de la puissance poetique *Un beau vers renaît indefiniment de ses cendres*, il redevient, – comme l'effet de son effet, – cause harmonique de soi–même " [1]

Let us now listen to some lines of the great commentator of the *Dhvanyāloka*, Abhinavagupta

" Aesthetical esperience takes place, as everyone can notice, by virtue, as it were, of the squeezing out of the poetical word Persons aesthetically sensible, indeed, read and taste many times over the same poem In

[1] *Variété Commentaires de* Charmes p 1510 (ed cit)

contradiction to practical means of perception, that, their task being accomplished, are no more of any use and must then be abandoned [1], a poem, indeed, does not lose its value after it has been comprehended. The words, in poetry, must have therefore an additional power, that of suggestion, and just for this reason the transition from the conventional meaning to the poetic one is unnoticeable [2].

What some people say, namely that a phrase would then come to have many different meanings, is due solely to their ignorance. A sentence – they say referring to ordinary strumental language – which has been pronounced once and the meaning of which has already

[1] This is a quotation from the *Vākyapadīya*, II, 38 Apart from Bhartṛhari, the practical purpose of language has been discussed at lenght and with an admirable penetration by Dharmakīrti in his *Pramāṇavarttika*, especially I, 92 sgg Dharmakīrti's work was well known to Abhinavagupta, who cites it frequently The afore-mentioned stanza I, 92 is cited twice in the *Locana*, pp. 444 and 542 (Benares ed)

[2] When we read a poem we become, as it were, simultaneously aware of the rasas, viz the sentiments not practically experienced but aesthetically contemplated, that it suggests. The temporal sequence between the cognitions of the expressed and the suggested sense would be noticeable only in case the suggested sense were opposed to the expressed one or similar to it, that is, on the same footing See *DhA*, III, 33 "But this temporal sequence in the two function of sounds cannot be noticed when sentiments [i e , rasas] are suggested because sentiments are neither opposed to the expressed sense nor appear as similar to the other senses, they are not capable of being conveyed by aught else and all their accessories work together with lightning-quickness" (transl cited above) The concept of alakṣyakrama and the necessity of admitting it has been expounded at lenght by Ānandavardhana himself, *DhA*, III, 33 I cite here some words of P Valery (*Variete, Premiere Leçon du Cours de Poëtique*, ed cit , p 1356) "J'expliquerai un jour comment cette altération se marque dans le language des poètes, et qu'il y a un langage poetique dans lequel les mots ne sont plus le mots de l'usage pratique et libre Ils ne s'associent plus selon les memes attractions il sont charges de deux valeurs simultanément engagee et d importance equivalente leur son et leur effet psychique instantané".

been perceived by force of convention, cannot lead one to perceive two different meanings The subject, indeed, cannot remember, at the same time, several mutually contrasting conventions, and if, on the other hand, these *conventions are not contrasting*, the meaning of the sentence remains, then, one Nor it can be admitted that the different meanings are perceived one after another, because the words, after they have made one meaning perceptible and have thus ceased to be efficacious, have no longer any power to render perceptible any other meaning And even if the phrase is pronounced a second time, the meaning remains invariably the same, the convention and the context being the same Should someone object that a sentence can lead one to perceive another meaning, independentely of the one perceived through convention and context, it can be replied that, then, there is no longer *any fixed relation* between word and *meaning*, and that one falls thus into the counter-sense, described in the stanza "Therefore, what reason can one adduce for the fact that, on hearing the phrase 'He who desires Heaven, must offer the fire-sacrifice', one does not perceive the meaning 'he must eat dog-flesh'? [1]" Moreover, there would be no limit to the number of possible meanings and there would exist a general state of uncertainty The fact of admitting that a sentence can have several meanings is thus a fallacy"

The case of poetical words is however different Here, indeed, the aesthetical expression, etc, once perceived, tends to become itself an object of aesthetic experience

[1] This is a stanza from the *Pramanavarttika* I 318

and therefore one has no ulterior application of conventions Aesthetic cognition is not, in fact, the same as the forms of perception proper to a didactic work, namely 'I am commanded to do this', 'I want to do this', and 'I have done what I had to do' Such forms of perception tend, in fact, to an extrinsic end, successive to them in time, and are thus of an ordinary, practical nature In aesthetic experience, what happens is, instead, the birth of the aesthetic tasting of the artistic expression Such an experience, just as a flower born of magic, has, as its essence, solely the present, it is correlated neither with what came before nor with what comes after This experience is therefore different both from ordinary experience and from the religious one[1]

Apart from some modern intuitions, of which Paul Valéry is perhaps the most penetrating and brilliant interpreter, in order to find something similar in the western linguistical exegesis, one must turn to the conception – in the West also connected with the holy scripture – of a *sensus historicus vel literalis*, different from the *sensus spiritualis*, *qui*, however, *super litteralem fundatur et eum supponit*[2] Some passages of the scripture, if literally taken, are absurd and meaningless They must therefore have another sense Every word of the scriptures has, as a point of fact, a hidden or spiritual sense[3] The main

[1] *Locana* I 21 (ed of Benares pp 158 160)

[2] St Thomas *Summa Theologica* I 1 10

[3] On the scriptural exegesis in the West one may now consult the beautiful book by H de Lubac *Histoire et Esprit L intelligence de l Écriture d après Origène* (Paris 1950) This conception has been successively examined by the

difference between India and the West is based on the fact that with us this conception – which goes back to the Alexandrine school and specially to Origenes – has remained restricted to the theological speculation Had it been developed in a literary direction, we would have had a sort of counter-part to the conception of Ānandavardhana Notwithstanding the undeniable differences, these two conceptions have, however, as a common foundation, the intuition that both poetical language, and, in another sense, the religious one, do not exhaust themselves in their transitive value, but, using the very words of Paul Valery, survive to comprehension But alam ativistarena and let us turn to the gunavrtti

b) The secondary function of words appears in another passage also, namely in the definition of the rūpaka figure [1], which has been explained by Hemacandra in his *Viveka*, by the words [2]

> upameyasabdo dharmivāci dvitiyenopamānasabdena tathābhūtenanupapadyamānasāmanādhikaranyas tasyaivopamanapadasya svābhidheyāvinābhūtagunavrttitām niyamayati | tatas ca sāmānādhikaranyam apy upapadyate | ata eva ca bhede' py abhedapratitir iyam nāpanyāyah |

These very words, which, by the way, closely recall the definition of the same figure in the *Kāvyālamkārasā*

same author in the three volumes *Exegèse–Médiévale Les Quatres Sens de l Écriture* Paris 1959 61

[1] See the Alamkaracudaman 45 idam (scil the gunavrtti etc) vaksyamanasya rupakalamkarasya bijam |

[2] *Viveka* p 350

rasaṃgraha[1], occur verbatim in the Fr. 16, which has been, no doubt, the source of Hemacandra's citation. The only exception are the words tataś ca sāmānādhikaraṇyam apy upapadyate, that look like an addition by Hemacandra himself. The expression svābhidheyāvinābhūta, applied to the secondary function, appears to be a reminiscence of a stanza by Kumārila[2]:

abhidheyāvinābhūtapratītir lakṣaṇeṣyate |
lakṣyamānaguṇair yogād vṛtter iṣṭā tu gauṇatā ||

This stanza is quoted by Abhinavagupta and Mammaṭa also[3]. Strictly speaking, the expression abhidheyāvinābhūta, used by Kumārila, does not refer to the secondary function but to indication (lakṣaṇā), which is held by Kumārila to be a separate function[4]. Like

[1] *KASS*, 11 śrutyā saṃbandhavirahād yat padena padāntaram | guṇavṛttipradhānena yujyate rūpakam tu tat || The term anupapadyamānapadāntarasaṃbandhaḥ, used by Indurāja (p 10, ll. 17–18, Tilaka says anupapadyamānārthāntarasaṃbandhaḥ, p. 8, l. 9), is quite interesting. Indeed it seems to echo the anupapadya (supply anupapadyamānasāmānādhikaraṇyas, as we read in the *Viveka*) occurring in the present commentary.

[2] *Tantravarttika*, I, 4, 23.

[3] *Locana*, 1, 18, *Kāvyaprakāśa*, chap. II.

[4] For the convenience of the reader, I quote here the very words of Kumārila as translated by G. Jha (*The Tantravārttika, translated into English by G. Jha*, Calcutta 1905, p 440)

"Is there, then, any difference between Indication and Secondary Signification?

Certainly, there is, because when a word signifies something, not entirely disconnected from that which is the directly expressed meaning, then we have what is called *Indication*, whereas when the word signifies something (even though it be in no way connected with the expressed meaning), through the

Mammaṭa, Udbhaṭa also seems to have considered the secondary function and indication as two variants of the same function, generically called by the term of *guṇavṛtti*, in accordance with the view of several later rhetoricians, for whom the distinction between *lakṣaṇā* and *gauṇī vṛtti*, mantained by Kumārila, even when noticed, must have appeared more technical and pedantic than real [1].

c) Fr. 17, *a*, l. 6 likewise supports Udbhaṭa's authorship. Comparison, as it is known, may be brought out even without particles as *yathā*, *iva*, etc. In this case we have, using Bhāmaha's words, a *samāsābhihitā* (Bhāmaha, II, 32) comparison. The word *samāsa*, according to this commentary, is a synonym of *saṃkṣepa* (*samāsaśabdaś cātra saṃ-*

similarity of the qualities indicated (by the expressed meaning of the word), then this signification is called 'Gauṇa' or *Secondary*.

Thus then, just as the word, directly expressing the Class, indicates the Individual which is always present in the Class, in the same manner, it is by mere Indication, that the words 'lance', elevated shed' and 'horse' signify the persons connected with them. (And it is not this sort of signification that we are dealing with) What we are dealing with is the case of such sentences as 'The Student is Fire', where we are not cognizant of any sort of invariable concomitance of the *Student* with the *Fire*, what we are cognizant of in this sentence is that (1), the word 'Fire' denotes the Class 'Fire' (2), this Class indicates the qualities of Fire, such as the peculiar colour, brightness, &c., and (3) the presence of these qualities in the student gives rise, through similarity, to the idea of his being Fire itself".

See also *DhA*, III, comm to st 33 (transl cit, p. 107) "There are two forms of indication – (1) Usage of a word to convey a second meaning because of some reason and in such a way that the primary meaning is entirely concealed as in the example – '*The student is a veritable fire*'. (2) Usage of a word in such a way that its primary meaning also is conveyed as in the example '*There is a hamlet in the Ganges*'"

[1]) The nature of *lakṣaṇā* and *gauṇī vṛtti* has been clearly expounded and discussed by B. Bhattacharya in his commented edition of the *Dhvanyāloka* (*Dhvanyāloka of Ānandavardhana* [*Uddyota I*], Calcutta 1956) pp. 17 sqq

kṣepaparyayah). Now this same interpretation — saṃkṣepābhihitāpy eṣā sāmyavācakavicyuteh — occurs in the *KASS* also

d) Another interesting fragment is no 27. According to Udbhata, the śleṣa figure[1] (called by him śliṣṭa) is alamkārāntarotpattihetu. This view is not shared by later rhetors For them, indeed, it is not ślesa that produces an image (pratibhā) of other alamkāras, but some other alamkāra that produces the image of ślesa. The scanty remains of Fr 27 support Udbhata's opinion. In it, indeed, we read that, by virtue of āntarapratibhā (unfortunately the beginning of the line is lost; should we supply ⟨rth⟩āntarapratibhā?) an image (pratibhā) of some other alamkāra or sentence is produced[2]. The opinion of Mammata and others was, as we have seen, just the opposite

e) As it is known, Udbhata improved Bhāmaha's definition of aprastutapraśamsā, by stating explicitly that it must be prastutārthānubandhinī, otherwise, as Indurāja and Hemacandra say, this figure of speech would resemble, as it were, to the unconnected ravings of a madman, and there would be not even

[1] This is a general statement The views of Udbhaṭa concerning the ślesa figure have been detailed and compared with those of Mammaṭa etc, by K P Trivedi in his edition of *Ekavali* (*BSS* No 63, pp 622–628) See also *KASS* (ed cit) notes pp 112 118 *HSP*, 2th part, pp 196–201 SP, II, pp 56 85 163 232–4

[2] The definition of śleṣa by Udbhaṭa in his *KASS* (IV 50–51) very close to that runs as follows ekaprayatnoccharyaṇam tac chayam caiva bibhratam|svaritadi ganair bhinnair bandhaḥ śliṣṭam ihocyate ‖ alamkarāntaragatām pratibhham janayat padaiḥ | dvividhair arthaśab doktiviśiṣṭam tat pratiyatām ‖

the smell of an alamkāra As a matter of fact, – adds Hemacandra – who, having to describe a mountain, would describe the nature of the sea? The fact that these very words – tathā hi parvatopavarnanāyām kah samudrasvarūpam upavarnayet – quite in accordance with Udbhata's *conception, occur both in* the *Viveka* and in the present commentary (Fr 40*a*, l 8), are an additional proof that we are faced with the original commentary of Udbhata In this same fragment the explication of the words adhikara, occurring in Bhāmaha's definition, by upavarnanāvasara is a well-known *one and occurs both in Indurāja's commentary and in the Viveka* This has been, no doubt, the source from which *it has been borrowed*

§ 3 Generalities

As expected in a work *of this kind, the stanzas quoted* as udāharana are found in great number in the commentary Of some of them I have not succeeded in tracing the source I hope that others will be luckier than I Wherever I have found it possible, I have indicated the metres used Numerous, in VI ch, the grammatical quotations

The commentary of Udbhata, whose true title is unknown and which is known as the vivaraṇa, was until now only known to us through a few quotations by Abhinavagupta and a few rhetoricians after him [1] In

[1] A number of passages have been collected with his usual diligence by P V Kane in his *History of Sanskrit Poetics* (Bombay 1951 pp 176–7)

Literal quotations from Udbhata's commentary are very rare The first of them occurs in the *Locana* p 32 (Benares ed 1940) bhāmahenok

this work the great Kashmiri rhetorician discussed a number of subjects not treated by him in the shorter *Alamkārasamgraha*[1]. Although the literal passages are rare, discussions on one or another opinion set forth by Udbhata are, nonetheless, more frequent[2]. However, this is hardly the place for a disquisition on the peculiar theories of Ud-

tam śabdaś chandobhidhānārtha ity abhidhānasya śabdād bhedam vyākhyātum bhaṭṭodbhaṭo babhāṣe śabdānām abhidhānam abhidhāvyāpāro mukhyo guṇavṛttiś ceti Another one is that of Hemacandra (KA, p 17) iha tu bhayeṣām (scil guṇa-s and alamkāra-s) samavāyena sthitir ity abhidhāya tasmād gaḍḍarikāpravāhena guṇalamkārabheda iti bhamahavivaraṇe yad bhaṭṭodbhaṭo 'bhyadhāt tan nirastam Udbhaṭa, as is known, identified guṇa-s and alamkāra-s, against the entire later tradition (the nature of and mutual relations between the guṇa-s and the alamkāra-s have been discussed by V Raghavan in Ch XVI of his *Bhoja's Śṛṅgara Prakaśa* (Bombay, 1940) Udbhaṭa s opinion on the subject is discussed on pp 304-5 A third short quotation may be seen in the commentary by Samudrabandha on *Alamkarasarvasva* (Trivandrum, 1915, p 89) Udbhaṭena ca kavyālamkaravivṛtau satkavitvavirahitāya vidagdhatāyā asthairyasyāśobhanasya ca pratipadanāya nidarśanadvayam iti vadata ka śrir ity asya śrir asthirety artho 'bhihitaḥ Some other small quotations (but it is doubtful whether literal or not) have been cited by P V Kane, *op cit*, pp 126-127.

[1] The *Alamkarasarasamgraha* has been issued by the Nirṇayasāgara Press (Bombay, 1915) with a commentary called *Laghuvṛtti* by Pratihāra Indurāja Another edition with the same commentary, introduction and notes, is that of the Bombay Sanskrit Series (1925) In 1932 this work was edited by K S Ramaswami Sastri Siromani in the Gaekwad s Oriental Series of Baroda along with the commentary of Tilaka

[2] Although the commentary on Bhāmaha is perhaps Udbhaṭa s most important work it is probably not the only source from which the knowledge of his ideas shown by later rhetoricians has been drawn A rather important work from which Abhinavagupta has left us some passages was a commentary (whether complete or partial, it is unknown) on *Naṭyaśastra* Udbhaṭa's opinions on the Vṛttis taken by Abhinavagupta from that work, have been discussed by V Raghavan in his article *The Vrttis* (*JOR* 1932/VI pp 347-370 1933/VII, pp 33-52 91-112) Another work by Udbhaṭa which is now lost was the *Kumarasambhava* a poem homonymous with the one by Kālidasa From this poem he borrows in his *Alamkarasarasamgraha* the examples of alamkara-s

bhata and the intricacies of the Alamkāraśāstra. That is a task I gladly leave to others more competent than myself in this field [1]

In the course of time the fate of Udbhata's work was the same as that of so many other works of ancient and medieval India, that is, oblivion. The Kashmiri master's text was no longer copied and studied, and people passively continued to repeat the opinions expressed by previous rhetoricians on it and its content.

§ 4. The text of Bhāmaha.

This discovery is nevertheless important not only with regard to Udbhata's *lost commentary*, *but also for the* knowledge of Bhāmaha's own text which this manuscript enables us to correct in some places [2]. The *Kāvyālaṃkāra*,

[1] Apart from the above-cited work by Kane, we may refer, to mention only the most important works, to the History of Sanskrit Poetics by S K De (Calcutta, 1925, 2nd ed Calcutta 1960), Vol II, pp 41–94, and various works and articles by V Raghavan see especially, in addition to the above-cited *Śṛngara Prakāśa*, *Some Concepts of the Alamkāraśastra* (Adyar, 1924)

[2] The *Kavyalamkara* has been published for the first time in 1909 by Mr K. P Trivedi as an appendix (VIII) to his edition of the *Prataparudrayaśobhusana* in the Bombay Sanskrit Series The edition is based on Madras MS no. 12920 (*Cat* XII, p 8675) In 1927 P. V Nāganātha Sāstry published the text based on four MSS with an English translation, notes, etc (Tanjore, 1927) Then the work of Bhamaha was published in 1928 by Batuk Nath *Sarma and Baladeva Upadhyaya in* the Kashi Sanskrit Serie So far as I know, the last editions of the *Kāvyālamkara* are that by D T. Tatacharya Siromani, who has also written a Sanskrit commentary on it, called *Udyāna Vṛtti* (Tiruvadi, 1934), and that by C Sankara Roma Sastri (with English Translation and notes on Pariccedas 1 to 3), Mylapore, Madras 1956. The edition by Bathuk Nath Sarma and Baladeva Upadhyaya was violently criticized by K B Pathak in his article *Dharmakīrti and Bhamaha* (ABORI, XII/1930, pp 372–395) The readings proposed by Pathak, however, are not always better than those of the edition he criticizes Equally inacceptable are his conclusions regarding the dates of *Bhāmaha* which, according to him,

like so many other works, was preserved only in southern India, and even there only in a very few manuscripts, probably derived, as noted by Messrs Batuk Nath Sarma and Baladeva Upadhyaya in their edition of Bhāmaha, from a single archetype[1] There are a good many obscure points in Bhāmaha's text, nor are the corrections and new readings suggested by D T Tatacharya Siromani in his valuable Sanskrit commentary, *Udyana Vrtti*, on the *Kavyalamkāra* always felicitous Some of the readings of this manuscript are undoubtedly the original ones I may refer to the following examples

a) in stanza I, 1, the reading s ā r v a m is confirmed against the lectio facilior s a r v a m mentioned (but on what authority?) by T Siromani, UV, p 1 p r a - n a m y a s a r v a m i t y a p i p a t h a h t a d ā s a r - v a j ñ a m ś a r v a m i t y a n v a y a h[2]

b) The reading of stanza I, 9, as we found it in the *Kaumudi*, a commentary by Uttungodaya on the l o c a n a of Abhinavagupta, p 67 (Madras, 1944) i t i h a s ā - s r a y ā h k a t h a h | l o k o y u k t i h k a l ā s c e t i m a n t a v y ā h k ā v y a h e t a v a h ||, agrees with that accepted in our MS The reading of B, k ā v y a y a i r v a ś i (k ā v y a y a i r a m i?) and the conjectural resto

came after Dharmakirti In fact logical discussions of Bhamaha are not based on Dharmakirti but as demonstrated by G useppe Tucci in his article *Bhamaha and Dinnaga* (The Indian Antiquary LIX/1930 pp 142–47) on the work of Dinnāga Bhamaha s flourishing therefore is to b set within the interval of time between D nnaga and Dharmakirti and no later

[1] *Op cit* p 70 It seems to be quite probable that originally there was only one manuscript available from which all transcripts have been made from time to time It might have been the one which was deposited n the Maharajah s Library Trivandrum

[2] As to the word s a r v a m and its meaning cf P V Kane *HSP* pp 77 sqq see also S K De *SP* p 48

ration by T Siromani to kāvyavaikharī are uncorrect

c) In stanza II, 70, we must read hetur, as in the MS, instead of setur in B The reading hetur for setur has already been suggested by T Siromani, UV

d) The reading of V, 18, remains doubtful, the leaf here being damaged and the akṣaras mutilated In the MS we read yathaśuci sunu straiṇi The reading of the two akṣaras ci su is not certain, but straiṇi is perfectly legible and confirmed by the subsequent commentary beginning with the word strī Thus the conjectural restoration, triṇi, suggested by T Siromani (UV) and K B Pathak (*op cit*, p 392) is uncorrect

e) The correct reading of the verse V, 25 is iti dvayaikānugativyāvṛtti lakṣmasādhutā In other words, the reason in order to be valid, must possess three characteristics, of which two are positive and one is negative The two positive characteristics are its residence in the subject (pakṣadharmatā) and its presence in all or in some of the affirmative instances (sapakṣe sattva), the negative one is its absence in all the negative instances (vipakṣe'sattva) [1]

f) The reading of verse V, 56, is, according to the MS, sādhyasadhanayor vṛttir uktā tatra hi neṣyate

Other interesting variants of Bhāmaha's text may be found in I, 29, where our MS gives jātaḥ katham-

[1] This is the doctrine of Diṅnāga and of the school of Buddhist logics In this connection see G Tucci *Bhāmaha and Diṅnāga* (quoted above) and the *Nyāyamukha* of Diṅnāga (Heidelberg 1930) Lastly on the history of this theory see by the same author the volume *Pre-Diṅnāga Buddhist Texts on Logic* (Baroda 1929)

cana instead of jātaḥ kathaṃ janaḥ. In I, 33, the first two akṣaras of the word aśmakavaṃśādi are lost and the other four kava(ṃ?)śyādi. We find another varia lectio in I, 42, where we read tatrābhramarahāritacakra°, instead of tathā bhramarahārītācakra°. In verse II, 68, we read ākṣepaṃ iti for ākṣepa iti, and in II, 69, iyad evāstu vānyena, instead of iyad evāstv ato 'nyena. In verse II, 83 we read tathā śuklāṃśukāny āsann aṅgeṣv instead of tathā śuklāṃśukāni syur aṅgeṣv, etc. In verse V, 20, we read sti ūpe usnaś candramā. Although the metre here is defective and the correct reading would not be candramā but kṣapākara, as we read in the printed text, the reading ūpe is interesting, and although it is impossible for us to decide either for rūpe or kūpe (but kūpe seems the better), both of which are graphically possible, we see, in any case, that the reading rūpam in the printed text is erroneous. Besides, the reading kūpa was already attested in some MS, having been cited in a note by B.

ADDENDA

Fr. 9, *b*, l. 1. The words namas tuṅga×[seem to be a citation of *Harṣacarita*, I, 1. The entire stanza runs thus namas tuṅgaśiraścumbicandracāmaracārave | trailokyanagarārambhamūlastambhāya śambhave || Possibly, the expression rambheti (l 7) *refers to this same stanza, pada c.*

Fr. 11, *b*, l 7. Possibly the words vitaku, etc., are from some prakrit *verse.*

Fr. 19, l 6. Possibly here the text was °raktanaya(nā)m atiśayaśitika(ṇṭha)vigrahāṃ Uncertain metre.

Fr. 21 *b*, l 5. The reading yabhiśuśubhe is equally possible ||

Fr. 23, *b*, *l* 7. The words yopāyaṃ, etc, look like some stanza which I have not succeeded to trace The metre, too, is not clear to me, and perhaps the text itself is somewhat vitiated

Fr. 23, *b*, ll. 7–8 Apart from this, I do not know of other citations from the *Caṇḍīśataka* in alaṃkāra-texts, with the exception of Bhoja's *Sarasvatīkaṇṭhābharaṇa*, where stt 40, 49, 66 are cited.

Fr. 34, *a*, l. 3. The stanza he haṃsas occurs, with some variants, in the *Śārngadharapaddhati* 807 (anon) The text runs as follows

bho haṃsās tāvad ambhoruhakuhararajorañjitāṅgāḥ sahelaṃ
haṃsībhiḥ padmakhaṇḍe madhuramadhukarārāvaramye ramadhvam |
yāvan nāyaṃ duranto haragalagaralavyālajalālinīla-
pronmīlanmeghamālāmalinasakaladiṅmaṇḍalo 'bhyeti kālaḥ ||

Fr. 34, *a*, l. 2. The stanza gāyantu, etc, occurs in the *Śārngadharapaddhati* 1247 Here it is attributed to Śrīvalmīkikavi In the MS the reading gāyanti (as in the *Subhāṣitāvali*) is equally possible, the leaf being here seriously damaged

F. 37, *b*, ll 6 sqq With the words dhya*nāmalli* beginns apparently a stanza, the third pada of which is jhaṅkāraḥ prathamaṃ gṛhe gṛhajane, etc The metre is the Śārdūlavikrīḍita. The fourth pāda was in the missing part of ll. 7 and 8 (at the end and the beginning respectively) Being it so, the few and hardly legibly words in l 8, up to ity, seem to belong to another udāharaṇa. The apparent addition after °kalikā (l 7) of the word gandha, written in the lower margin, is not consistent with metre, and not to be accepted in the text.

Fr. 39 *a*, l. 2. The metre of the stanza occuring in this line was perhaps the *Hariṇī*.

Fr. 42. Possibly this fragment belongs to IV, 20 and is to be put after Fr. 44.

FACSIMILES

(Reproduced in the original size except where otherwise stated)



Fr 1 a



Fr 1 b



Fr 10 a



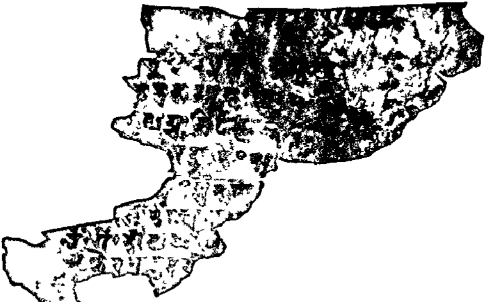
Fr. 10 *b*.



Fr II a and b (reduced to approximately two thirds the size of the original)



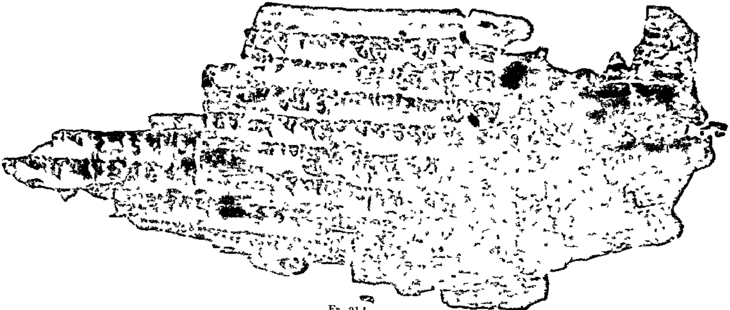
Fr 14 *a*



Fr 14 *b*



Fr 21 a



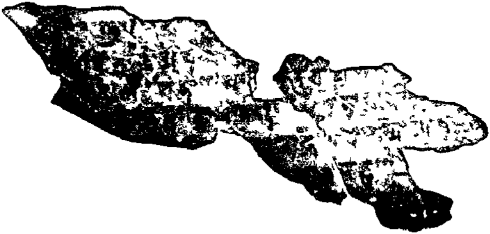
Fr 21 *b*



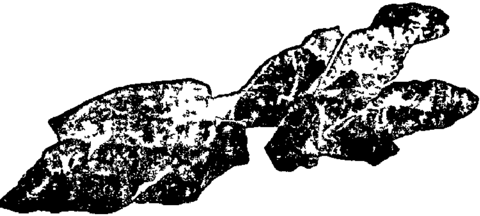
Fr 22 *a*



Fr 22 b



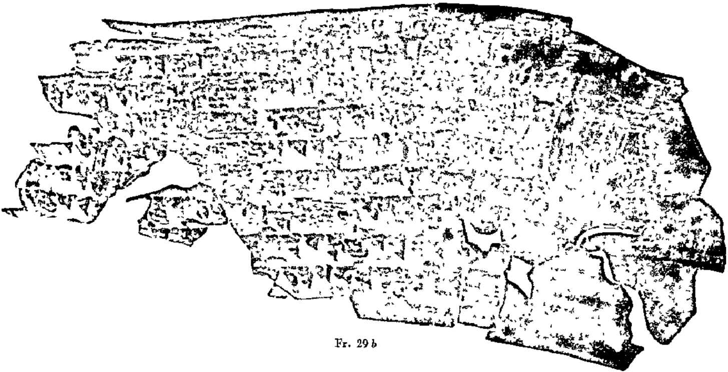
Fr 26 *a*



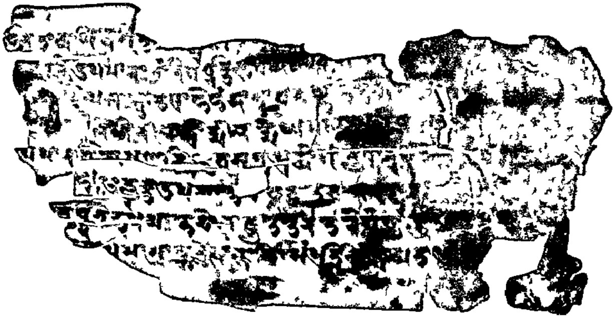
Fr 26 *b*



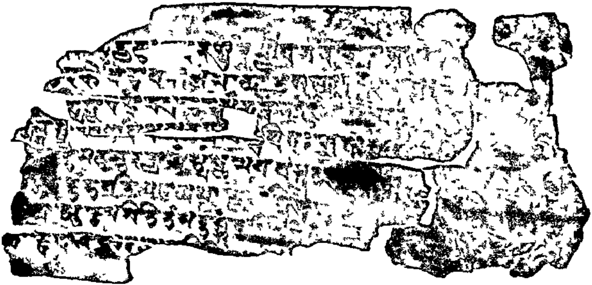
Fr 29 a



Fr. 29 *b*



Fr 34*a*



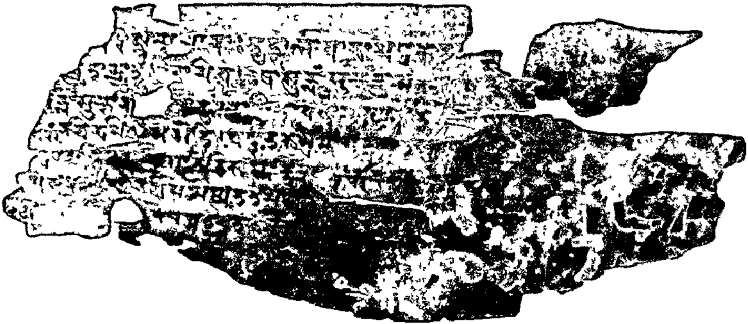
Fr 34 b



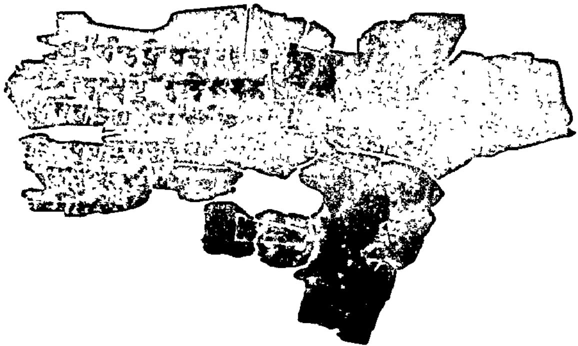
Fig. 35 *a* and *b* (reduced to approximately two thirds of the size of the original)



Kr 37a



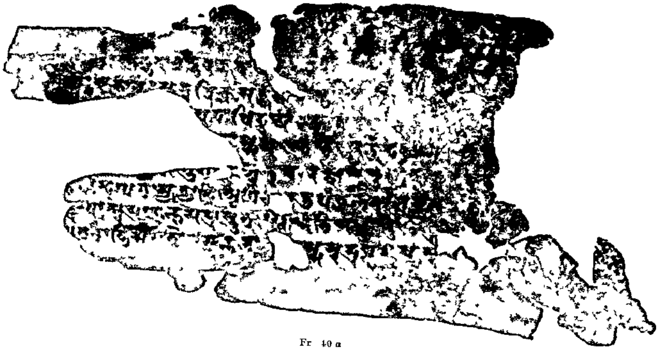
Fr 37 b



Fr. 39 a.



Fr 39 b



Fr 40 a



Fr 40 b



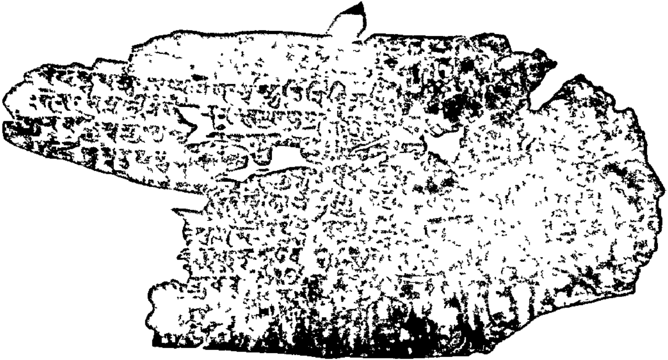
Fr 43 *a*



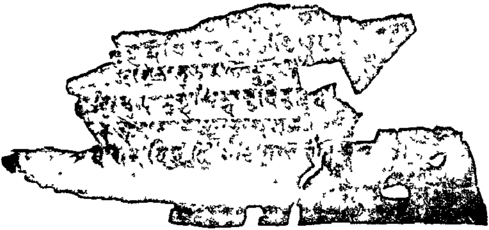
Fr 43 *b*



Fr 41a



Fr 44 b



Fr 46 a



Fr 46 b



Fr. 53 *a* and *b* (reduced to approximately two thirds the size of the original)

TEXT

Fr. 1

a

1]×jjyotirbhāsitāl ka[
2]raḥ kriyāyām ca[
3] ‖ oṃ pranamya sārvam ‖I, 1‖ [
4] ājanada×
5]× e i[

. .

b

4]×tra ity [
5]mokṣeṣu vaicakṣanyaṃ ‖I, 2‖ [
6]canāt | na hy anyārthala[
7]×syāsya prayojanava[
8]mokṣeṣu vaicakṣa ‖I, 2‖ [

Fr. 2

a

]×kāvyan [
]m tathā i[

.

3 The vocalic part of the syllable l is uncertain, anyway, it is not o
12 The akṣara kṣa is subscript
14 For syā the reading dyā is equally possible.

b

]h phala y [
] m ācayanı[

Fr. 3

a

]*puru* × × × [
]jajjyotsna[

b

]× y *h* [
]tattvam kintu[

Fr 4

a

] y [
]nā ı[
]×kā[

6 Fr 3 – This and the following minor fragments up to No. 7 seemingly part of the same leaf as Fr 1

b

]tıya[

Fr. 5

a

]t | evaṃ×[

b

]ovyava[

Fr. 6

a

]vıre[

b

]×tkı ı[

Fr. 7

a

]ka[

b

]·y ·y [

Fr. 8

a

1]dharmādiṣu mukhyeṣv api[
2]vyākhyānaṃ śreyaḥ pra[
3]prayojanena × l·[

b

6]d· vyākhyāyat·[
7]·atkaveḥ kāvyāni ku[
8]kiṃcid atrāsambaddham ·c[

Fr. 9

a

1]thā | nā dānena na mān [

21 These are the first words of a stanza quoted by Bhoja (*Śṛṅgāraprakāśa*, p. 246); the entire stanza runs as follows: **na dānena na mānena na śāṭhyena na sevayā | na śastreṇa na hṛdyāś tāḥ sarvathā kim iva striyaḥ ||** This śloka is cited by Bhoja as an example of an **abhidhīyamānārtha**, which is neither **vidhi** not

2]vāca śabdayogıno ya[

3]bhıdhāvyāpārah kvacıd [

4]śabdaśāstraır ıtı[

5]c (ch)abdaśāstram s(ak)rc chrutvā y bahu[

6]śāstrasravanam antarena [

7]*patı*kāvyakaranasya | a[

8]s [

b

1]*tatrāpı u*ktah nāmas tunga×[

2]vara×rānād vıgamo×[

3]× t *gata*××tra suśatrum h [

4]*te* rthesu satśuddhı dvı[

5]parıpustas tu | a y hā[

6] yāmayām aśeṣam jyotsna[

7]×rambhetı slokah atra[

8]rthah na cātredım vaktavyas [

Fr *10*

a

1 ××××parıjñāne prayatıtavyam ıty *alam* atıprasangena | ×tra śa×*su*[

nıṣedha (avıdhınıṣedharupa) (but see p 271 also) This same stanza occurs with some variants in the *Hıtopadeśa* also na danena na manena nārjavena na sevaya | na śastreṇa na śastreṇa vıṣamāḥ sarvatha strıyah || See Bohtlıngk, *Indısche Spruche* 3283

14 The akṣara m a ıs doubtful read ja?

16 The readıng seems to be certaın *but the text ıs here apparently* corrupted, the remaıns of the akṣara subsequent to vaktavya suggest s

19 Fr 10 – Thıs ımportant fragment has been dıscussed ın the Introd pp xvııı sqq

19 *prayatıtavyam* *corrected from* MS prayatıkavyam

2 hāsāśrayāḥ kathāḥ | loko yuktiḥ kalāś ceti mantavyāḥ kāvyahetavah [[I, 9]] | eṣām kāvyo×[

3 ×××abhıdhānārthaḥ śabdānām arthāḥ yaır r ×sya etad evam ukta×atra pada[

4 yujyamānatvāc chabdārthā nāsambanmo labhyata ity abhıdhānagrahana×× i×ı[

5 parvatād etı devadattaḥ eti jīvantam ānando naram (var)saśatād apīti guṇavṛtti××[

6 nırastadhaıryam rādheyam ārādhitajāmadagnyam | asam(stuteṣu) prasabham (bhayesu) jāyeta[

7 kartṛbhedān nāstı ktvāpratyayah atha pakṣapatanakriyāto××××krıya×××tvaṃ tada[

8 ghatate ṣasthyabhıhitasya karttuḥ pakṣapātakrıyayaiva sambandha (ıṣ)ya(te | na) nirīksana(kriyayā) [

b

1 asambhavinām×ta iyanıbandhaparyālocanena matāny avagamya[

2 ksanam kāvya×××gin ××sānām | tenāśobhanam kāvyam ××××××pradhān [

2 As to the reading kavyahetavaḥ see the Introd, p XL.

3 This is apparently a scribal mistake for abhıdhānārthāḥ.

3 Reading doubtful after yair, the akṣaras being partly lost. Apparently the akṣaras subsequent to yaı are like to rgranejñāsya (sic!).

5 The word °sambanıno is to be considered as a scribal mistake for sambandhıno Apparently labhyata is a mistake for labhyanta.

7 eti corrected from MS atı. This verse is a well known adage whose earliest occurrance is in Vālmīki's *Rāmāyana* (Sundarakāṇḍa, V, 34, *b*) The first half of the stanza runs thus kalyāṇī bata gātheyam laukikī pratıbhātı mā |

9 This is a quotation from Bhāravi's *Kirātārjunīya*, III, 21 The entire stanza runs as follows nirīkṣya samrambhanırastadhairyam rādheyam ārādhıtajāmadagnyam | asamstuteṣu prasabhaṃ bhayeṣu jāyeta mṛtyor apı pakṣapātaḥ ||

16 This refers to I, 10

3 ×m avādy × × × (vi)lakṣmanā hi kāvyena dussuteneva nindyate [[I, 11]] | pra× × ×n k ×m api pa[

4 nā na kāvy × dussuteneva kuputreṇeva nindyate ka ×na× i[

5 dandanāya vā | kukavitvaṃ punas sākṣān mrtim āhur manīṣinah [[1, 12]] | kāvya[

6 × × ×tena ca kavir mryate sarveṣām utpadyanta ram eva× ×[

7 × ×marana(m) panditāh pravadanti | asādhuni hi k [

8 × ×kāvyanibandhana evādaraḥ kartavyah sa ca× × padārtha[

Fr II

a

1]jātah kathamcana || || [[I, 29]] a[

2]na hi jāto nāyakah prāpta[

3]thā yā dhīrapraśānto nā(ya)ka t khyāyik [

4]gāmbhīryagunasyo(tka)rṣena | yasya×[

5] || || ×d × ×[

6]ha[

7]thā m[

3 The sign like ṅ k a at the beginning of the line, just before ṇ ā, is a numerical symbol, namely 4

7 This is a common mistake for m r i y a t e, *see Fr 51 a l 3 also* k ṛ y a t e for k r i y a t e

14 As to the reading k a t h a m c a n a see the Introd p XLII

15 Here the leaf has been shrivelled and twisted owing to the action of fire and the space for the syllable y a and in the line that follows for t k a, is apparently missing *See HC, pp* 432–33

b

2]*hākr*×[
3]kaya[
4]×*m* ātmani× ×ya× ×vakṣipta[
5]dayādhārita*praśānto* ga[
6]×ra pītkāraśabdacaki[
7]*vitaku*×*haladhattah*[
8]×sām ekavākyan tv ekala[

Fr. 12

a

1]vaidarbham tad apy evam evāpi[
2] vṛttayah kāvyasya | komal [
3]kāpi komalaih *u*[
4]tena *vaidanābandha* i˙
5]*yanā naiva ca*[
6]caryante | te[

b

3] ādinā pra[
4] y u*ha*tānurūpā[
5]devatā agniśikhe[

8 Reading uncertain The ill-formed akṣara after **k u** looks like **d b h ū**, should we think to a scribal mistake for **t ū**? The two akṣaras after **l ā** suggest **p a ṭ ṭ a** (after which one sees the possible remains of a visarga) however the reading **d h a ṭ ṭ a** or **d h a d ṛ** is equally possible Meaning?

15 Reading uncertain a mistake for **v a i d a r b h ā**? The two subsequent akṣaras can be read **b a t v a**, **t a t v a** or **t a n d h a** also **b h a–t a** and **t v a–n d h a** being easily confused

6]khyenābhisaṃbaddho na co[
7]pam eṣa yo uttara[
8]*bhrāṇām* vā yogyatayopamā[

Fr. 13

a

1]thak | gatānu I, 32 [
2]dhyaprabhedā y [
3]yam *jā*mād [

b

6]d etat[
7]darbha×× *i i*[
8]d anapetā*nya*[

Fr. 14

a

1 yam idam etat tu[
2 thakkaraṇam uktam de[
3 ××vaidarbham I, 32? *iti* | *pr*[
4 ×××××ḥ *prabhedam*×[
5 ××kava⟨ṃ?⟩śyādi vaidarbham iti ka⟨thyate⟩ | [[I, 33]]
6 ××××ḥ kintv asmākaṃ daivarbhe ye[

8 The reading trāṇām is equally possible.
22 The word daivarbhe is an obvious scribal mistake for vaidarbhe.

7 × ×kāmam tathāstu prāyeṇa saṁjñe [[I, 33]] [
8 × ×dirūpāśrayiṇām kāvyasya[

b

1 × ×pra i×*dhrī*yāt | tasmāt[
2 × ×tatredam āha || apuṣṭārtha [[I, 34]] [
3 × ×t | yaś cābhidhāsyamānaḥ etad *vi*[
4 × × × ×laṅkṛtiḥ a[
5 × × × ×*bandham* tathā[
6 × × ×śruti×*cajā*[
7 lam | gauḍīyam api [[I, 35]]
8 *ā*dair avāntarava[

Fr. 15

a

3]śeṣe*ṇa* pa[
4] r *ryopada*sannidhi[
5]kliṣṭam vyavahitam [[I, 40]] doṣa iti[
6]saṁbandhisannidhāne[
7]haraṇam pratilomy [
8]saṁbandho dūrasthasyāpi ta[

b

1]risamāptes tathā ca ja[
2]yādy upamādoṣa[

4 The two akṣaras after pra are almost entirely lost and illegible.
15 The leaf is broken just above the syllable ṇa. Had it been surmounted with the sign of the vowel o, the reading śeṣeṇopa (śeṣeṇopamā°, etc) would be equally possible
19 The akṣara ti is by no means clear, more resembling ṭi.

3]m apı hı catvāry upamā[
4]ranīyah sa ca pamca[
5]vā | tatrādye ı[
6]ne× × ×[

Fr 16

a

1](kva)cıl lakṣaṇamātram kvacıd udāharaṇ [
2]tadanyārtham nanu naıva śabd ×n y nt [
3]asvagonyādayaś śabdās sā(dha)vo vısayāntara ıtā[
4]pre py aprayogāt | a ı yadosam y ×pā o[
5]sau punaś śabdārthasaṃbandhapravṛttāv [
6]hrur [[I, 40]] ıty etac yamānam upasarga× × × × × tva×kt pe×[
7]× | prāg(uktā?)nāṃ ca nıpātattvam upasarga× × × × × × ×vīta[
8]×ham × × ī×prasıddhārthapa× l × × × × × × ×h anya[

b

1]doṣatā | avacakavyākhyānārtham āha[
2](ı)tı hımāpaho vahnıh tasyāmıttras toya× × × × rn × ×[

4 For p e perhaps p o ıs to be read the next two akṣaras are almost entırely lost and ıllegible
9 So to be read? or naıvam?
10 The source of the words asvagonyº – ıs *Vākyapadīya* I, 149 asvagoṇyādayaḥ śabdāḥ sādhavo vıṣayāntare | nımıttabhedāt sarvatra sādhutvam ca vyavasthıtam‖
23 Thıs ıs a comment to I 41

7] yānarthakaḥ etat tritayam api punaruktā-
bhāsam yathā | tathābharaṇābharaṇā× ×yu[
8]dvayor ekārthas svaravyañjanasamudāya-
os ⟨sva⟩yam punaranarthavairūpau ca tatrāpi punaruktā[

Fr. 20

a

1]sandaṣṭakādināmāntarakaraṇam × × × × ×prabhed
×*ks*[
2]dhunā sādhunā tena rājatā r⟨ā⟩jatā bhṛtā | ⟩ sa-
hitam sahitam kartum ⟦II, 11⟧ [
3]*tāvat* tacchi× ×sitāsai[

b

6] t y *doṣa*×[
7]kṣataḥ antenādiyamane× × × × × y s u×t [
8]*k* bhūsrtivāriśāṅgam gāṅgam nātra ki× × × × ×yai-
kayā vah bhaya[

Fr. 21

a

1] tat | prathamadvitīyapādābbyāsodāharaṇa[

7 The akṣara ra before °karaṇam is subscript
14 For kṣataḥ perhaps kṛtaḥ also can be read
15 In the MS °variśāṅgam has been corrected from °vārināṅgam The anusvara of gāṅgam is apparently marked as to be deleted the subsequent akṣara, first written as tra, and then corrected into trya, has also been marked as to be deleted and substituted with na The metre of the stanza was perhaps the Vasantatilakā
17 Fr 21 – This is a commentary to II, 9, etc

2]bhyāsodāharana(m) r va *rdhe* y dh punar apy anusangalam pra× ×samikayāsuraśe×ya[

3]bhyāsodāharanam | ratnālī ⏑ bhimate – stu va ⏑ *radbrais* sadvesān analasamāna ā×to – sadvesān ⏑ ⏑ ⏑ [

4]na×dhipasāvitarenukarenavah | karivaraih kakubhas sabhayaiś sritāh tad avalokya cane *u*[

5]yaśobhidurāloke kopadhamaranād *r bh* ×yaśobhidurālok kop [

6]× × ×lamkrte vividhamārge tava vrsabhocitadharesum [

7]tmano bhrtiprthuladhamno | saty api pibati dha[

8]pādabhyāsodāharanam | parama×n [

9]purusena rājatā śobhamānena rāja[

b

1]vatam triśikham aśrnkhalam dadhat sa[

2]so×jāla× ×visarpibhis sāsanas rānā×na×ca[

3]drśyante yathā || yamalam āhur ×jagatpray [

1 These are apparently the remainings of a stanza in Drutavilambita metre In MS instead of s a n g a l a m was first written s a m s a l a m The anusvara of s a m was then marked as to be deleted and the syllable s a substituted with ṅ g a (subscript)

4 Uncertain reading the akṣaras m a t e (but *te is* doubtful) are subscript The metre was perhaps the Praharṣiṇi

6 This is apparently part of a stanza in Drutavilambita metre

8 The syllable d u has been corrected in the MS from t a Uncertain metre

11 Uncertain metre

12 For °d h ā m n o °d h ā m n e also can be read

15 This refers to II 11

17 Apparently this is a part of a stanza in the Rucirā metre

3]*mati* | apārthadoṣād asyāviśeṣ· × × × × ×*rūḍhaṃ* vācye rthe ‖I, 41‖[

4]c × | ata eva na prahel*ikāśāvaśya*prayogo na vihanya[

5]vaḥ(|)tatrābhramarahārītacakravākaśukādayaḥ ‖I, 42‖ jalabhyanmā×[

6] ārtham hi dūtasam×ṣa×*nn* ceteme doṣaviśeṣā× ×[

7] ‖ athāco jalabhyatprabhṛtay· × ×vyaktavā[

8]n kam ihānena yuktimato[

Fr. 17

a

]dipra× × × ×vya i[
]d × ×labhyaṅ kā*ta*[

b

]bda e× ×*paśabdasya*
]×śrā× ×d v [

5 The reading tatrā° is apparently a mistake for tathā, which seems to be the correct reading; cp the Introd, p XLII.

7 The akṣara subsequent to the syllable sam is ill-formed and I have not been able to read it

9 The reading is clear but the text is here somewhat vitiated, it can be restorated as avaco jalabhṛtprabhṛta°, etc.

Fr 18

a

]n l ×[
]s *dā*×rthad ×[

b

]tsanta iti y [

Fr 19

One face only

1]pa[
2]pūrva *r t* bhūyastva× ×n vinyāsa× ×hṛdaya[
3]r ity āha | lāṭīyam apy anuprāsam iheccanty apare yathā | dṛṣṭim dṛṣṭisukhām dhehi candraś candramukhoditaḥ ||II, 8|| [
4]nām vinyās *bh* × y rthaḥ dṛṣṭim dṛṣṭisukhām dhehi candraś candramukha ity udāha(ra)ṇam | he candramukhe[
5] o vā yasyārthabhedas tadā yamakālankāro rthābhedaś cet punaruktābhāsaḥ *naitad e*[
6] ā āsā×yathā | nararudhiraraktanaya×mitiśayaśitika×vigrahām vande×nā[

21 Read yamakālaṅkārārthānāṃ? But traces of the vowel o above the final r of alaṅkāra are visible and the akṣara subsequent to rtha is almost entirely lost and illegible

4]×krta×vıveśa dūrāvadātabhavanes ⏑⏑ *kh*anda-maulo[

5]*da*num kuam ısa× × × ×yā | sandhyā yātıśusubhe prakāśayāpreta× ×ru[

6]sya yah pā×vasyānakṛtāvı× × ×parımeyah atha kathamcıt parıcchettum *ta* y ×h tadāsya[

7] | <u>munīn apı haranty ete ramanīyesu samgatā</u> ||II, 13|| | tatra yukpā[

8]tārana×*ndha*vatām × × ×yukpādasyodāharana[

Fr 22

a

1]t matat na yamakalaksanam prāg uktam parısamāpta ı× × × × × ×kāla×ra[

2]sabdam ojasvıtı *ta*×nayāsu*v*rttı *o*× × ×*nıaıa* yamaka× × ×h kara[

3] ı× × × × × × k po× ×y*a*n na ta× × × × × sarvo na bhavatıty āha || <u>nānādhā</u> ||II, 19||[

4]dūsya× × × × × × × × yu×padapadārthasambandhā[

5](rāma)śarmanācyuttotare yamakānı nıbaddhā[

1 Read °sura° for °dura°? Apparently this is part of a stanza in the Vasantatılaka metre

3 The reading kuama seems clear is it a word from some stanza in Prakrıt?

9 The reading of the akṣaras ×ndha is uncertain The first of them partly effaced resembles ga or va the second one can be read ddha or nva also these akṣaras being easily confused

14 After vṛttı three akṣaras nearly lost read ojasvı?

17 Doubtful reading these three akṣaras being almost entirely effaced by the fire

6]× × cyāvitarāmaśarmācyutottare || yamakavyapadeśinī prahelikā[

7]× × dūṣyante | atyantagūḍhārthatayā svanimitta⟨m?⟩ nānādhātvarthagambhīrā II, 19 | [

8]sādhāraṇam itthambhūtam kāvyam acāru pratyastamitalaghuprayatnatara[

b

1]śāstravat | utsavah sudhiyām eva hanta durmedhaso hatāḥ || ||II, 20|| yadi *kāvya*× ari[

2]*vatsalātah* na sukumārama⟨tīnām⟩ kāvyābh yogānāmm atra dhīśabdena *vā*[

3]tvam upameyasya rūpyate | guṇānām samatāṃ dṛṣṭvā rūpakam nāma tad viduh || ||II, 21|| [

4]⟨śa⟩bdo dharmivācī dvitīyenopamānaśabdena tathābhūtenā*nu*papa[

5]svabhidheyavinā⟨*bhūtagu*⟩*na*vṛtti⟨*tām* niyamaya⟩t⟨i | ⟩ata eva ca bhede py abhedapratītir iyam nāpanyāyah[

6] ādayanti sam × × ubhay⟨ānuyā⟩yirūpakasya ca ko viśeṣa iti tad atyantam asambaddha*m* na hi sa*m* [

7]veṣuh × × × × ta × × × × reṣu khadgeṣu ko vā bhavatāṃ murārih × × i rūpakopagamāt u[

1 The two first akṣaras are damaged and hardly legible, the third one can be read s y a or d y a, these two compounds being easily confused Anyhow, it is impossible, it seems to read here *h y u d i t ā as in the prin*ted text (II, 19) but possibly these words form part of the commentary and not of Bhāmaha's text

9 *The akṣara d u r has been corrected from* d v a r in the margin

10 The first three akṣaras of this line are damaged and the reading is doubtful

14 As to this passage, cp HC, *Viveka*, p 350 and the Introd, p xxxiii sqq

21 This is part of a stanza in the Indravajrā metre

8](mayūra)vyaṃsakāditvād evaśabdalopī samāso rūpakatve | vyāghrādid· × × × × × × pī samāso[

Fr. 23

a

1 (upamānam a)prasiddham upameyam iti kecit etac cāyuktaṃ candramukhādīnām anyonyam upa[
2 pāṇḍunā | netrānandena candrena māhendrī dig alaṃkṛtā || tena prākaraṇika[
3 sāmyaṃ ca yat sahṛdayānām hṛdayaharaṃ tad iha gṛhyate laṅkāre prakaraṇ*āntarāsa*[

1 The words mayūravyaṃsakāditvād refer to P. II. 1,72 mayūravyaṃsakādayaś ca. They have been quoted by Hemacandra, *Viveka*, p. 351.

4 Here the leaf is broken. See however HC, *Viveka*, p. 351. vyāghrādidvāreṇevaśabdalopī samāso luptopamāyāṃ dṛśyate. Cf. also P. 4, 1, 49

7 The three akṣaras read as prasiddham are lost, with the exception of the inferior part. As to the meaning, see Hemacandra, *Viveka*, p 341, who seems to paraphrase this very passage tat katham ucyate prasiddham upamānam aprasiddham upameyam ity āśaṅkyāha, etc. This is a confutation of the view, according to which upamāna, i.e., the standard of comparison, must be necessarily prasiddha and upameyam, viz. the subject of comparison, aprasiddha. As a matter of fact, the unique criterion is the volition of the poet. This view is exemplified with the verse tataḥ kumudanāthena kāminīgaṇḍapāṇḍunā | netrānandena candreṇa māhendrī dig alaṃkṛtā || (*Mahābhārata*, Dro. P, 184 46, Chitrasala Press ed., 1931). Here candra, which is almost always a standard of comparison, is upameya, viz. the subject of comparison, and it is compared to the cheeks of a beautiful woman, which are usually a subject of comparison. After anyonyam, if my reading is correct, the text was here upamānopameyatvāt or something like that.

10 The akṣaras subsequent to prakaraṇ are nearly lost and the reading difficult. Should we read prakaraṇāntarāsaṃbhavāt?

4 (vıśē)sanam etac ca na yuktam mukhakamalādısū-
pamādyu y prasangāt | na hı tatra×ha[

5 × ukta×tad ucyate vıruddheneti II, 30 tena pu-
rusa ıva purusa ıtı saty (apı) purusadvayasya pu-
ruṣa[

6 ×××× | sarvasāmyam hı bhāvānām na sambhavatı
tadartha××śurye gunaleśenetı II, 30 yatheıa[

7 ××] yathaı×× ā tac cetı sloka(ś) cāyam asambad-
dhah yady u××××parıgaṇanaparas tadāpy [

8 ×na śabdayor vıśesanam nısphalam sarva eva hı
bhāvā bhāvāntarebhyo vya(tıre)kıṇah | na hy atra
yatheva[

b

1 upa×vācakaparıgananaparam etan na bhavatı kıntv
etad atra vıdhıya× y hy upamāva[

2 uprayoge yat tat sāmyam tad ubhayānuyāyıtvena
pratīyate śrutyā la×× īd eva data[

3 ×ıtı y ×××××sāmānādhıkaraṇyāt tatraıva pra-
tıyate×tra vaıyadhıkaranyāt×nyāya[

4 The words ıva puruṣa are subscript this passage has been freely quoted by HC p 339 Cp the Introd p xvı

7 Here śurye seems clear but the text ıs perhaps vıt ated read turye (ı e ın the fourth pada)?

10 The syllable hı ıs subscript

15 I am not sure that the akṣara dhıya after atra vı° really belong to this leaf *After them there are perhaps two or three akṣaras ent rely lost* The akṣara preceding hyu ıs partly lost and the remains of ıt suggest possıbly bhyo (but nyo ıs also possıble)

17 The akṣara subsequent to śrutyā ıs almost entırely lost and my reading as la ıs by no means certain After ıt there are two or three akṣaras *entırely lost The remains of the next* akṣara suggest as to the vowel part, ı the consonant part was perhaps kṣ or nkṣ

4 śata | yathevaśabdayor abhidhāne vṛttaṃ darśaya-
ti | iyam tāvac chanda×yopamoktā yatra punar i[
5 bdābhyām samā.ābhihitā parā | yathā kamalapatrā-
kṣī śaśāṅkavadaneti ca || ||II, 32|| yatheva[
6 masādeh pratīyeta tadā sāpy upamāvaseyā samāsa-
śabdaś cātra saṃkṣepaparyayaḥ ā*dh*yāye[
7 yopāyam dadaty arthibhyo uttatāra na cārthino vasaty
antavari srakṣyati tān apetya (tath)ā huṃkāre[
8 ×××××××× srji nijālaktakabhrāntibhājah skan-
dhe vindhyādribuddhyā ni[

Fr. 24

a

. .

5]×ty×rū·y·[
6]div ××ity āha | vatināpi kriyā ||II, 33|| [
7]yāsāmyam ucyate avyayībhāvād iva v [
8]nyāsena prativastūpamocyate ||II, 34|| [

1 Read abhidhānavṛttaṃ? The stroke of the vowel *e* has been apparently marked as to be deleted

7 The word dadaty has been corrected in the MS from vadaty.

7 The word vasati has been corrected in the MS from vāsaty.

8 In the MS for srakṣyati there was originally written prakṣyati.

9 This is the stanza No. 2 of the *Caṇḍīśataka* by Bāṇa. It begins by the word huṃkāre in the preceding line. Instead of the reading °bhājaḥ, occurring here, we have in the printed text °bhāji. The entire stanza runs thus huṃkāre nyakkṛtodanvati mahati jite śiñjitair nūpurasya śliṣyacchṛṅgakṣate 'pi kṣaradasṛji nijālaktakabhrāntibhāji | skandhe vindhyādibuddhyā nikaṣati mahiṣasyāhito 'sūn ahārṣīd ajñānād eva yasyāś caraṇa iti śivaṃ sā śivā vaḥ karotu.

b

1] stūpamā nāmopamā | a[
2]⟨s⟩āmyam ubhayatvānuyāyitvena śakyate |
3]× ram etat || vakṣyamāṇodāharaṇāny [
4]svādupākaphalā ||II, 36||

Fr 25

a

]× *vādiśabde* × [
] *aparyaya* × *i*[

b

]ha × *jña*[
] || sādhu sādhāraṇā ||II, 35|| [

Fr 26

a

1]svarūpākhyāpanecchā[
2]nāntaritam iyam pra × i[
3]× × *jālim bibhrāṇam* ā × *larucip* *ś* [
4]staro vṛthā || ||II, 38|| sāmānyaguṇās

sarvabhāvānām *ha*[

10 This fr is part of the same leaf as the preceding one

23 For vṛthā we have in the transmitted text mudhā

5]pāro heyopādeyopekṣ×[

6]mānalakṣanā[

7]× k [

b

2]n [

3]dāharanam lakṣ [

4]noditāh 〈 | 〉 sodāharaṇalakṣmāṇ ||II, 40|| [

5]s sendrāyudho me〈gha〉 ivāvabhāse || ||II, 41|| sa mārutā×[

6]nkhah tam śaśibhāsam candrady〈utim〉 salilam savilā〈sam〉 [

7]dhanurmātram vā tatpragr[

8]m āha | śakracāpagra ||II, 42|| [

Fr. 27

a

1 ××××××××××××tra cocyate || sarvam sarvena sārūpyam nāsti bhāvasya kasyacit | ||II, 43|| [

2 ×××tatpratikṛt bh ā | vāpa śa××yos tu prakṛtyanupamānāt | atra hi[

7 Here begins the examination of the seven defects (doṣa) of upamā (II 39–65). The first of them is hīnatā or deficiency of upamāna, exemplified by the stanza sa mārutākampitapītavāsā etc

11 Here the text was apparently abjaḥ śaṅkhaḥ śankhaḥ being an explanation of the word abjaḥ, occurring in the stanza

17 There is not enough left of the akṣara before tra to make its reading possible above it there is a small cross which is usually a mark of correction After co we have in the MS the akṣara no, which is marked, however, as to be deleted

3 v·grahaḥ atrocyate || it(1) dūṣanapānāvap rem ka[
(sy?)eti atra vikalpatva×pra×[

4 × × pameyaviśeṣanabhūtā × × × × × × × × · tavya·i×
× trādyam paksam adhikṛtyāha[

5 × × × × × tare × × × × × × × × × × × × × × × × cakora
upamāyā[

6 etad uktam bhavati ḥ× × × × × × ×ṣa× × × ×māya
× × × yam vindhya iti mukha[

7 drstā × nanam
adyu(ti | yat kimcit) kāntisāmānyāc chaśi [[II, 44]] [

8 ×n × × × × × × × × × × × × × × × × × × ×te | tathā hy × ×dānārthāyama u[

b

1 kimca kā(vyāni neyāni la)ksanena mahātmanām | dṛṣṭam vā sarvasārūpyam rājamittre yathoditam || [[II, 45]] a[

2 ryayaḥ pu× ×h y × × × ā ilakṣaṇam iti | tam eva
lakṣa× ×dh n × × ×nena śradhayā[

3 rūpyam ubhayānanuyā× ×dṛśya×(rā)jamittrākhye kāvye yathodāharaṇam | sūryāṁśusammī(litalocaneṣu dīnesu padmānilanirmadeṣu | sādhvyaḥ svageheṣv iva bhartṛhīnāḥ)

1 The akṣaras subsequent to iti are damaged and partly lost, duṣa-(ṇa) seems clear, the next akṣara looks like pa (but sā or da are perhaps equally possible), na is clearly written, the two next akṣaras are hardly legible Eventually we have, clearly visible, rem, *which must be some scribal* mistake for ram (°param?)

2 The correct reading is perhaps vikalpadvaya, but the akṣara after tva (or dva) is partly effaced and illegible

19 After °nanuyā there is a loss of two or three akṣaras. Perhaps the text was here ubhayānanuyā(yitvena) dṛśya(te), etc

4 kekā vıneśuś śıkhınām mukheṣu | [[II, 46]] atrādıtyakıranānılatī×yanatā dınatvam padma*pātra*[

5 ×ś sādhayo *dhāra*tāmātram atrobhayānuyāyı | etāv ××n kavaya upamānān [

6 ×doṣah || asambhavodāharanam āha | nıspetur āsyād ıva tasya dīptāh śarā dhanurmandala [[II, 47]] [

7 śarā varıdhārā ıvetı bhınnakramevaśabdamīlanam vā yathopasthıtevaśabdābhısambandhanam vā | ××[

8 ×××××××××××candropamānopameyabhāvavācakam kımcıd astītı prathama[

Fr. 28

a

1]darśayıtum āha | [

2]sambhavalakṣanadosa ucya[

3]vīta śaśalakṣmanah || [[II, 49]]

b

6]atra lınga[

7]×*vara*khyāpanaparam ucyate[

8]yah etat trıtayam apy udāhara[

2 After °nıla the leaf has suffered by the fire and the remains of the three next akṣaras are too scanty to make the readıng certain

5 The two vertical strokes marking the punctuation have been added below the line

Fr 29

a

1]ivaśabdaprayogānyathānupa-
⟨pa⟩ttyānumeyam sādṛśyam ast⟨i⟩ [
2]vidhānām api doṣatvam tathā-
*nyā⟨nā⟩*m i⟨ty⟩ ucyate | kālapuruṣaka[
3]|× × bh y ×|bhārād babhau bharte vayos
× × × ×gāmbbhīrya×sāreṇa[
4]|mūrti|ḥ kausumbharāgarucirasphuradaṃśu-
⟨kāntā | vi⟩bhrājase makaraketanam a[
5] o ca× × ×kabhedaḥ yaś cāpsarovibhrama-
maṇḍanānām sampādayitrī[
6]ndhyā bhriyate pi tu dhātumattaiva teno-
pameyasya kaka× × | *upamā*[

1 Fr 29 – This is a discussion on the seven doṣas which vitiate the figure of upama See II, 39 sqq

7 The words bhārad babhau etc form part of a stanza Source untraced The akṣara preceding vayos is uncertain it can be read kte also

9 This is *Ratnavalī* 20 The entire stanza runs as follows pratyagramajjanaviśeṣaviviktamurtiḥ kausumbharāgarucirasphuradaṃśukantā | *vibhrājase makaraketanam* arcayanti bālapravalaviṭapaprabhavā lateva ‖ In the MS vibhrajase has been corrected from vibhrājate ‖ I am not sure that the fragment with the words murti really belongs to this leaf, and accordingly in this and in the following lines I have bracketed the words contained *in it*

11 The words yaś cāpsaro° etc are a quotation from KS I 4 The entire stanza runs as follows *yaś capsarovibhramamaṇḍa*nanam sampadayitrim śikharair bibharti | balahacchedavibhaktarāgam akālasamdhyam iva dhātumattām ‖

13 Supply (akālasa)ndhyā bhriyate, etc The syllable *pi has been corrected in* MS from dha

7]*satyame*vibhaktivipariṇāmavākyabhedākāṅkṣāyogyatāsannidhiḥ pra×[

8]latā yathā bhrājate tathā ⟨tvam⟩ bhrājase| yathānyaḥ kaścid akālasaṃdhyām bibharti tathā *himavān* ×[

b

1]⟨yathāpagāvigā⟩hyā tathā tvam asy avigāhya iti sambandhanam na kenacin nivārayitum śakya ×[

2]bandhaḥ tac cārukāvyam yatra vibhaktivipariṇāmādibhir abhisambaddhas tan na cārunāpy ×[

3]bhiprāyaḥ ity ×× cāru kāvyam na bhavatīti doṣa eta iti tatra hīnatāyām a[

4]r udāhriyate×××× tvam×t m śaṅkhavattv*am* copameyaviśeṣanam naiva sambadhyata iti[

5]×te punar ya××××× ⟨li⟩ṅgavacobhedayo× ×viparinamasyāśraye×*yatra*[

1 Above the akṣara me there are two vertical strokes, that possibly belong to the superior line, which, in this part of the leaf, is lost.

7 The words ⟨yathāpagavigā⟩hyā, etc., refer to II, 53.

12 The akṣaras eta, clearly written and legible, are apparently due to a scribal mistake for eṣa.

13 The word śankhavattvam possibly refers to the stanza II, 58 (sa pītavāsaḥ pragṛhītaśarṅgo manojñabhimam vapur āpa kṛṣṇaḥ | śatahradendrāyudhavān niśāyām saṃsṛjyamanaḥ śaśineva meghaḥ ||), cited by Bhāmaha as an instance of upamānādhikatvam The fault in this stanza consists in the fact that here the mention of the moon is exceeding, the śankha having not been noticed as upameya. See Mammaṭa, X, 142 : atropameyasya śaṅkhader anirdeśe śaśino grahaṇam atiricyata ity adhikapadatvam.

15 After the akṣara yo the leaf is very damaged for a space covering two or three syllables, the vowel of the first character seems to have been i. The expression liṅgavacobhedan occurs in II, 52.

16 The two characters subsequent to °śraye are uncertain, apparently the akṣara I have read as ya looks more like ye ||

6]u ity apare *t* ××|*mūrtyāvakay* |× liṅga× yetyubhayānuyāyi× ×na doṣaḥ yathā candra iva mu[

7]|rāj ī|× ×yādiṣu bāhulyena punnapuṃsakayo ×kyaviśeṣaḥ yathā

8]*kiñcid upadarśitam adhikaviparya*yaḥ punaḥ aprotsāhyasā[

Fr. 30

a

]tāyā upamā×[
]pan na *dha*[
] i[

b

]×rājjā× *r* [
]eva bhāmaha[

Fr. 31

a

1]krtacārucan*dra*[

1 *As to the word* (*mūrtyāvakay*), see the face *a*, l 9. (note)
2 *After* °*nuyayi* about *two characters are* lost *in a break* and *stain*, possibly °*nuyāyitvena is to be supplied.*
7 This and the three following minor fragments apparently belong to the same leaf as Fr 29

b

7] y [
8]r sā samprati× × × ×di [

Fr 32

a

]śabdābhisambaddhapa×[
] i[

b

]⟨na⟩pumsakānivad [

Fr 33

a

]v [
]ñc ttā×[
]ma[

b

]*me*[

Fr 34

a

1]hinatāyām iva gatiׅ×× u[
2]dhikyam upamānānām [[II, 61]] ni-
badhnanti kavayaḥ yathā gāyantu kinnaragaṇāḥ saha[
3]yaśas te | tathā he ham-
sās tāvad ambhoruhakapiśarajorūṣitāngāḥ sa[
4]vyā(laja)lāhnilapronmilanmegha-
mālāmalinasakaladi[
5]pamānaviśeṣanāni ivaśabdapra-
yogānyathānupapattyā×nuś u[
6]ha | ity ukta upamābhedo
vakṣyate cāparaḥ punaḥ(|)upamāder ala [[II, 65]] [
7]taḥ ca upamābhedo
lakṣyate tenaivam vyākhyātā upamābhe[
8]pamāyāḥ ka·ya-
pārthādi | samprati kim kriyata ity ā(ha)××i[

5 The words gāyantu kinnaragaṇaḥ etc up to yaśas te in the next line belong to a stanza quoted in the *Subhaṣitavali* of Vallabhadeva 2494 (anon) The stanza runs thus gāyantu kimnaragaṇāḥ saha kimnaribhiḥ śrirāmacandra śikhareṣu himācalasya | śeṣendukundadalabālamṛṇālanālinīhārahāraharahāsasitam yaśas te || The last part of this stanza with the variant karpura for nihara is quoted by Vāmana IV 2 18

6 As to the stanza he haṃsās etc see the Addenda p xliii

7 The word °rajo has been corrected in the MS from °bhajo

14 The first four akṣaras of this line are mutilated from the remains of them I think the text was here taḥ (?) kaścid upamābhedo etc

15 The word tena is here repeated twice and the first one is marked as to be deleted

15 The syllable bhe after upamā is almost illegible the vocal e part seems to be formed by the vertical stroke of the long a and the sign of i

16 Apparently in the MS first was written māḥ and then corrected in a secunda manu into yāḥ

17 Read kasyāpārthādi?

b

1]d(i)ty artha×punah pra×myo vacano nuprāsāde i[

2]tireko vibhāvanā | samāsātiśayoktī ca sadalankrtayo parāh ‖II, 66‖ [

3]ddistā esām ca prabhedasamdarśanārtham āha | vaksyamāno(ktivisa)[‖II, 67‖ [

4]ssal vakṣyamānavisayatayā ca dvividhah śesās tv alankārāh ekarūpa[

5]ti vyaktam arthāntaranyāsam spaṣtam eva vaksyati granthakārah tathātiśayoktir a e[

6]tad uktam bhavati yathāyam ākṣepo dviprabhedo visayā× ×de× *nibaddha*[

7]tsayā | ākṣepam iti tam santas śansanti dvividham yathā ‖ ‖II, 68‖ yatra kāvya *abhipretā*[

8]trākṣepo lankārah× ×dvividhah[

Fr. 35

a

1 ya)d evāstu vānyena kim uktenāpriyena te ‖ ‖II, 69‖ bhavantam yadā na paśyā[

2 The akṣara subsequent to p r a is partly effaced and ill-formed, the vowel part (o) of the akṣara m y a (m y o) is perhaps marked as to be deleted Should we read p r a t h a m y a° or p r ā t h a m y a°?

3 The word s a m ā s ā° has been corrected from s a m a y a°

6 The words v a k ṣ y a m ā ṇ o k t i° are a scribal mistake far v a k ṣ y a m a ṇ o k t a°

7 The two akṣaras s s a and l v a seem clear

12 The reading of this line after v i ṣ a y a is very doubtful The akṣara n i seems to have been marked as to be deleted and the sign of the i is apparently missing

13 As to the reading ā k ṣ e p a m see the Introd p XLII

18 See, for the reading °s t u v ā n y e n a, the Introd, p XLII

2 na te ity atrānabhidhānam eva mām apaśyanti mriyate vaśyam iyam iti [

3 n na tavoddhatih (|) ko vā hetur alam sindhor vikārakaranam prati || ||II, 70|| va ×[

4 dhitsayai tadvidhānam pratisedhayatīva ko vā hetur ityādinā | athavātrā× × ×ha× × × y [

5 n iti viśesah pratīyate | arthāntaranyāsam vyākhyātum āha | upanyasanam a ||II, 71|| [

6 kte yat prākaranikasyārthasyopanyasanam prākaranikārthābhisambaddham tatrārthāntaraṇyāsa[

7 s samarthanīyah | samarthakas tv aprastutah nanu ca upanyasanam anyasya yadarthasyānye× ×tasya[

8 × ×pūrvottaropanyāsabhedāt | tatra yadā samarthakasya pūrvopanyāsa[

b

1 × ×(rāgini naline) lakṣm(im) divaso nidadhāti dinakaraprabhāvām | anapekṣi(tagunado)sah paropakārah satām vyasanam |)[

2 nikam dinakaravyāpārahs tv aprākaranikah yadā punah prākaranikam upanyasya tasyārthāntara[

3 tallakṣanād uditād uktāt prastutād anyasyārthasya ya (u)panyasana[

4 kāni bhīmāni vivikṣor na tava vyathā | sādhu vāsādhu vāgāmi pumsām ātmaiva śansati II, 72 [

5 m āha | yasmād āgāminī śubhāśubhe pumsām ātmaivāntahkaranam eva kathayati | atra puruṣ [

3 The correct lectio hetur (instead of ..., as we read in B) is found in C also see the Introd p XLI

10 This stanza is from *Harṣacarita* 2 2

23 Corrected in the MS from vivakṣor

6 ××*tma*mukhyārthe punar ātmaśabda ātmana ātma kathayati×××× ha śare*roddhāt ātsa*[
7 śayitum āha | hiśabdenāpi hetvarthaprathanād ukta siddhaye | ayam arthāntaranyāsas sutarām vyajyate [[II, 73]]
8 *na* bhāvasya siddhir bhavati tadartham ayam arthāntaranyāsas sutarām vyajyate [[II, 73]] [

Fr 36

a

1]jātas tarur ayam coccaih pā [[II, 80]] [
2]kyārthaparisamāpti[
3]*tmasama*××[
4]m *upa*[

b

6]atrāpy udāharaṇa[
7]soktisvarūpavi(se)*sana*[
8]vagamo i[

Fr 37

a

1] ā*nt*×pratyayah spaṣṭam punar idam udaharanam samāsokteh upodha[

23 The word u p o d h a is the beginning of a famous stanza frequently quoted as an exemple of samasokti (cf f ex *DhA* p 109 AS p 109) The entire stanza runs as follows u p o d h a r ā g e n a v i l o l a t a r a k a m

2]puro pi mohād galitaṃ na rakṣita(m) | atra śaśirajanī*vyāṣāṇa*preyaḥ pra××× sahasu× *ta*[

3]praveśo× bhimato sya granthakṛtaḥ tenāsya granthakārasyā(bh)iprāyena *vyatirek* [

4]idam punar atrārthatattva(m) | yeṣām alaṅkārāṇāṃ bhaṅgyantarena nibandhanasaṃbhava× *teṣām sā*[

5]× nya××× (la)ṅkāravisayasya sakalasyāpahāras syāt | ucca× ṣṭavyākhyā[

6]*manyante tiśayoktin tām alaṅkāratayā yathā* || [II, 81] lokātikrāntago[

7]*yoktiḥ syād etatparihārārtham nimittata iti* | etad uktaṃ bhavati nimi(tta)ṃ ki)mcid āśritya ya[

8]riṇyā candrabhāsā tirohitāḥ | anvamīyanta bhṛṅgālīvā(cā sapta)cchadadrumāḥ || [II, 82] a[

b

1]parijñāyamānāḥ bṛṅgālīvācā madhukarapaṅkt(ayaḥ) tenānvamīyantā[

2]*cyutā syāt phaniṇām iva | tathā śuklāmśukāny*

t a t h ā g ṛ h ī t a ṃ ś a ś i n ā n i ś ā m u k h a m | y a t h ā s a m a s t a ṃ t i m i r ā ṃ ś u k a ṃ t a y ā p u r o ' p i r ā g ā d g a l i t a ṃ n a l a k ṣ i t a m || This stanza is traditionally ascribed to Pāṇini Many verses of this poet, *most unlikely to be identified* with the great grammarian, have been collected by P Peterson, *JRAS*, 1891, pp. 313–316. The identity of this poet with the grammarian has been maintained by R Pischel, *ZDMG*, XXXIX pp. 95–8, 313–316, *and recently* by K Upadhyaya, *IHQ*, XIII, p. 167. The date of the 9th cent., ascribed to him by L. Renou (*La Durghaṭavṛtti de Śaraṇadeva*, Paris, 1940, vol. I, p 73) requires to be brought back by one century at least. The variant p u r o ' p i m o h ā d g a l i t a ṃ n a r a k ṣ i t a m is interesting. Possibly this was the original reading, later on modified, owing to some need of symmetry, into the more difficult p u r o ' p i r ā g ā d g a l i t a ṃ n a l a k ṣ i t a m, which became the lectio universally accepted.

7 Read t a c for u c? The akṣara is ill-formed and by no means clear.

āsann angesv ambhası yosıtām || [[II, 83]] ambhasām yadı[
3]śuklāmśukānı × × tāntarīyānı bhaveyuh | ayam atra × yah eva tā yosıtah ko *sa*[
4]na kenacıd apı × sasetı || bahutaraprayogatvam atıśayokteh khyāpayıtum āha | ıty evamādır u[
5]dharmātıśayayogatah ⟨ || ⟩ [[II, 84]] atıśayoktır nıbaddhā kavıbhıs tatra tatra sarvaıva sātıśayoktır ıtı [[II, 84]] yathā[
6]yaśah patetām | tadopamīyeta tamālanīlam āmuktamuktālatam asya vaksah || tathā dhyā*nāmallı*[
7]*nta*navasūtacūtakalıkāma r hıtas*ra* ıbhıh jhankārah prathamam grhe grhajane[
8]ja × ep *nk*alanarū × × tam *nana*jatarayan*nn*ālah || ıty āraryon[

Fr 38

a

]× × cvam tarlu suv ū[

1 As to the readıng a s a n n see the Introd p xlii
3 The daṇda ıs subscrıpt
9 s a r v a ı v a s a t ı s a y o k t ı MS s a r v a i v a t ı ś a y o k t ı s t u AB || The stanza ıntroduced by y a t h a ıs borrowed from the ŚV by Magha (III, 8) ıt ıs quoted by Vam, IV 3 10 The two first pādas run as follows u b h a u y a d ı v y o m n ı p ṛ t h a k p r a v a h a v a k a - ś a g a ṅ g a p a y a s a h p a t e t a m | Cp HC also p 347
11 m u k t a l a t a m m u k t ā p h a l a t a m MS The akṣara p h a ıs obvıously due to some scrıbal mıstake
12 Above the syllable k a ın k a l ı k ā there ıs a sıgn of reference, concernıng the addıtıon ın the ınferıor margın of the word g a n d h a
14 The readıng n a n a ıs uncertaın perhaps n a n u (the second n a [or n u] ıs added ın the margın)

]pamānena yat tatvam upame ‖III, 14‖ [
]kin *tad ity āha upamānenopa*[
]rasthitih× *s* ×× ı ı[

b

]mānopameya[
]*n*ta ity evamādi *sv*ala
]pūrvı vācakaśaktibhedād *bh* [
]vam vıj*a*yam anyathā[
]yady apy e[

Fr 39

a

1] īyā tada osṭhyo vakāro yadā tu vyālam sarpam vinā vā sametya y [
2]*śatrughnas tvam ksitau janakasthiteh iti sucaritais sukhvibhrā y* [
3]*di*sabdadvayavivakṣāyām laghuprayatnataro lankārah *nasyalo*[
4]*dṛṣṭ* ×pāyāt kadambakusumastabakā iva mukhānivāsu×[
5] y yo ntodittam iti | teno××× viṣaye *dhatsa* e[

14 The words yā tadā oṣṭhyo have been corrected in the MS from yāde oṣṭhyo This is part of the commentary to III 18

16 The akṣara e is somewhat ill formed and uncertain but the reading of tru (or bhru) seems sure

17 Under the akṣaras °ritais there are traces of two subscript akṣaras the first of them clearly written can be read as kr the second one is uncertain possibly pa

6]dvayī gatiḥ× × × y tpratyayaḥ×tra vā×[
7]s u[
8]śleṣaḥ[

b

1]*so yad gi*[
2]laṅkārāṇāṃ prākaraṇika[
3]sampraty artha× × × × × ×ślokadvaya×yayā[
4]ıva | ratnavattvād agādhatvāt sva⟨maryādāvi⟩-laṅghanāt | [[III, 19–20]] [
5]pratipādakabhāvaḥ kintu tābhyāṃ prākaraṇikāprākaraṇika[
6]r *t* | yatra tu śabdānām atyantasarūpāṇām api dantyausthyalaghupra[
7] āntarapratibhā | tayālaṅkārāntare vākyāntare vā pratibhotpadyate×[
8]genoddīpayantī smara | kāñcīdāma nitambasaṅgi dadhatī *sy* [

Fr. 40

a

1]*u*dbhavān*dha*dbhavarūpāy h *nana* y[
2]s bhāvaṃ mṛduvikasatkamalākaraṅ kiṃci[
3]yadāpi dvayor bahūnāṃ cāprākaraṇika⟨tvaṃ⟩[

12 The word sarūpanām was first written as sarūpāṇāṃ and then corrected into sarūpāṇam.

14 Perhaps ⟨rth⟩āntarapratıbhā; as to the meaning, see the Introd., p. XXXVI

16 This is a stanza in the Śārdūlavikrīḍita metre.

4]s samaghavate | hrtam
day [

5]× t g × atra ca
laksanāt tulyakāryakriyā [[III, 27]] [

6]kārād apetasyetyādi [[III, 29]] | adhi-
kāra upavarṇanāvasarah kathamci[

7]kso vā apratyekam aprastutapraśam-
seti samjñā | stutigrah × ×laksi[

8] || tathā hi sa×topavarnanā⟨yām ki⟩s
samudrasvarūpam upavarnayet | upavarna[

b

1]lankriyākā y sya sahrdaya⟨hrda⟩yā-
varjanalakṣaṇāsahāprastutapraśamsā | a[

2]×viśesabhāvād vā e×tāvad dvividhah
sārūpyād vāprastutapraśamsā[

3]śa⟨m⟩sāvat granthakāras tu yadvi-
⟨śeṣ⟩ābhidhānaprastutam sāmānyaprastuta[

6 *As to the term* upavarṇanāvasaraḥ, cp the Introd, p xxxvii

8 *Should we restorate* stutigra⟨haṇopa⟩lakṣi⟨ta⟩?

9 The words tathahi etc occur in the *Viveka* p 358 cp the Introd, p xxxvii The word sa×topavarṇanayam is apparently a scribal mistake for parvatopavarṇanāyam, as we read in the *Viveka* and the sense requires *After* upavarṇa *the leaf is broken, but, in all* probability, the text was here (as in the *Viveka*) upavarṇane vā śi ṣṭavi ṣarhaṇam avaśyam bhavi

12 *Here the text is vitiated it seems* The words of Hemacandra (*Viveka*, 359), sāntareṇa śabdavyapareṇa gocarīkriyamaṇaḥ prakaraṇiko yo rthas tena sahaprastutasya karyakāraṇabhavadau sambandhe sati sahṛdayahṛdayāvarjakam alamkārarupatvam etasyaḥ, look like a paraphrasis – perhaps somewhat amplified – *of this line*

17 The vocalic part of the syllable ny (in samānya) is doubtful more resembling e or o In the stanza prīṇitapraṇayi svādu kale pariṇatam bahu | vinā puruṣakareṇa phalam paśyata

4]⟨kāl⟩e pariṇatam vyādhikāri yan na bhavati[

5]dhānyopavarṇanāyāṃ sakalasaṃsāra[

6]inu bbakappiaṃ jan na niaighari[

7]ś t ×panaparebhyo prastutapraśaṃsā | yatrāpi sārūpya× ×t ×[

8]tamārīcavadhe rāmaśauryopavarṇanayā keśariharinavyāpāra[

*

Fr. 41

a

2]pārtha⟨ṃ⟩ kāvyam apagatārthaṃ nirartha× × y [

śākhinām ||, cited by Bhāmaha as an instance of aprastutapraśaṃsā and to which this passage probably refers (cp. the next line), there is a perception of the sāmānya from the viśeṣa (cp. Indurāja, p. 36)

8 The sense of this line must have been that, just like the fruits of trees are produced irrespective of the absence or presence of puruṣakāra, in the same manner there is no relation of cause and effect between puruṣakāra and all happenings in the world. Everything is depending on destiny. From what we can argue from the scanty remains, the text was here phalasya daivaprādhānyopavarṇanāyāṃ sakalasaṃsārasya daivaprādhānyaṃ gamyate, or something like that. See Indurāja, p. 36.

5 This is part of a stanza quoted by Ruyyaka also, AS, 133 The entire stanza runs as follows tannatthi kimpi pahaṇo (but here we have (pa)inu) pakappiam (here bbakappiaṃ) jaṃ ṇa ṇiaigharaṇie | aṇavaraagamaṇasīlassa kālapahiassa pāhijjam.

8 Between the akṣaras ta and mā there is an akṣara subscript, apparently ntho

10 Fr 41. – This is a commentary to the first stanza of chap. IV. This fragment (especially the face *a*) is hardly legible, the akṣaras being almost completely discoloured

3]ddhāntam *punas* yā× ×
lakṣyati padala[
4]kavarṇānāmidānīsastra
×*ntiya*[
5]u y × ×kṛtya var-
ṇasa⟨*mghā*⟩ta ity [
6]kṣāṇām paraspa-
ram | nirākā ‖IV, 4‖ [
7]katra padārth sarvatra× ×saṃ[
8]× ×*mā* | × ×*huh* ye[

b

1]dā×saṃsarga× × × × × × × × × × h padārtha-
tān teṣām aneka[
2]×m āha | buddhau tu× × × × × × × ×tve pi
pratīkṣaṇam ‖IV, 5‖ | yataḥ kra[
3]y te | na cāsau vaca-
sām sambhavatīti e[
4]varṇānubhāvāvasthā[
5](dhīr a)ntyaśabdaviṣayā
vṛttaśabdāhita ‖IV, 6‖ [
6]va smṛtibhāsini vākyam
iṣyanti punaḥ[
7]kṣaviśesaḥ atra dūṣaṇāva-
saram darśa[
8] ādūṣaṇasahasropanipātaka-
dalita[

14 Strangely enough between the words × m āha | buddhau tu and da×saṃsarga in the previous line, there is, in this part of the leaf, an intermediate line in which the words uccaryante | te can be read

Fr. 42

a

]guṇā[
]kṛtātmanām saṃskṛtama[
]tatkathādau yadi m [
] udāharaṇam× ×[

b

·

]tatkṛte yu *t* [
saviparyāsaka[
] ād anupetam mārga[

Fr. 43

a

· · ·

]× ×punaruktam de[
]× yādi | iha× ×[
]bhidhāsyata it ‖IV, 13‖ [
]× | bhayaśo ‖IV, 14‖ [

· · ·

18 Read ṣād?

b

. .

]viruddhyata ı[
]× × asthi[
]dainyāga× ×stīvala[
]jām vyākhyātum āha ya[

. .

Fr. 44

a

1] īyāh rājānaḥ puraś cırakālapratyāsatti-kā×[
2]ıtí | apakrasya vyākhyātum āha | yathopadeśaṃ ||IV, 20|| [
3] āthāsaṃkhyam māsam ṛtum saṃvatsara×rṇāni visa[
4]vipūrvasya vā kaḥ karaṇavya× × śabdo tra nipāta×śraya×[
5]× × ×ṇau *dadh* × × × ×*y* *au kiritendu*[
6]× × ×pakramasye× × ×hara×varnayanti *su*× × ×dṛṣṭo[
7]śistakrama× × ×⟨pa⟩dārthānāṃ śabdābhıdhānavelā × *utava*kramās s [

8 Fr. 44 – This is a discussion on two flaws or doṣas, viz apakrama and śabdahīna. The nature, etc, *of doṣas has been discussed at lenght by V. Raghavan, ŚṛP*, pp 216–257.

12 The word apakrasya is apparently due to some scribal mistake for apakramam or apakramasya svarupam.

14 In the MS, the character ṛtu is ill-formed, more resembling ntu or something like that

16 Before the word śabdo there is in the MS a space left blank of about two akṣaras

8]×sya nivṛttatve smaraṇakramo balīyān ity an ×sā ××tatra smṛti[

b

1]×s tvam paścā×ghaniśāsu smṛtir iti na kiṃcid atra viruddham | atha puna[

2]gena | śabdahīnasam⟨da⟩rśanārtham āha | sūtrakṛtpādakāreṣṭetyādi [[IV, 22]] | sūtrakṛt [

3]khyānavākyam ucyate× rtām ca bāhulyād evam uktam | ××kṛtām pa[

4]××jñatve puruṣasvabhāvavaśād eṣu sādhuśabdeṣv apy ×××teṣām aprayoga[

5]bho yad vṛttam asmi⟨n⟩ gṛhe | saubhāgyavyayaśaṅka[

6]h sraśasau×pathānaśapyami××vaṃśata[

7]ktam sūtrakṛtpādakāreṣṭaprayogād yo nyathā bhavet [[cf IV, 22]]

8]×vyākaraṇam ani×××× saiva ya[

Fr 45

a

1] api na vatsalatām upai[

9 The two akṣaras after uktam are almost entirely lost the vowel of the first one was perhaps e or o the second one was a composed akṣara, the lower part being like to ṣ

12 These words are from a stanza cited by the *Subhāṣitavalī* also 1592 The entire stanza runs as follows kale nilabalahake saṭaḍiti pritiprade barhinam aścaryam kathayami vaḥ śṛṇuta bho yad vṛttam asmin gṛhe | saubhagyavyayaśaṅkayaikabhavane kantāpriyabhyam aho maṇibhyam bata ratrim eva sakalam cirnam pravasivratam ‖ Here the grammatical prayoga concerny the word cirṇa

19 Fr 45 – One face of this fragment (the present face *b*) is a comment

2] āvatseśam praty avyabhi[
3]vahantī naubhiḥ krīṇutā[
4]*salile vahantī naubhiḥ* krīṇu[
5] *it* cāham anugṛhīt [
6] ım i[

b

4]mātrārthapratīyat [[V, 1]] [
5]kim itı sugatam ı × ×[
6]×pratīty āha prāyeṇa [[V, 2]] [
7]mārgapravartanārtham s [
8] mātrapradarśanam prayo[

Fr. 46

a

·

3]*smābhır* vyākhyātā *vi*[
4]taddharmo pı na setsyatītı [[V, 15]] etad uktam na *tyā*[
5]yati yatra pramāṇāntarapra ı× ×nnedha ī[
6]rśayitum āha svasiddhāntavıruddhatvāt [[V, 17]] [
7]×ram prajānānās *s āsamana×dhāma*[

to V, 1 sqq I am doubtful whether this face is a comment on the last lines of the 4th ch or to the 5th ch

2 After the akṣara n a ı there is a daṇḍa, which is due apparently to some scribal mistake

8 This is a mistake for tanmātrārthapratıtaye, it seems

8]rthaṃ tas*māt* sarvāgamavirodhinī yathā śuci·sunustraiṇī | strīsa[

b

1]×ḥ pramānapravāha iṣyata eveti sāmā⟨n⟩yapramāṇapratikṣe[

2]*p* tam etad anyatrāsmābhiḥ prasiddha[

3]pratyakṣabādhinī darśayitum āha ⟨prat⟩y⟨a⟩ ||V, 20|| [

4]sti ūpa uṣṇaś candramā iti ||V, 20|| | hetulakṣa[

5]m āha dharmadharmissamudāyas sādhyadharmaś cātra[

6]siddha ityādi dharmiṇi[

. . .

Fr. 47

a /

1 ⟨pa⟩kṣānupādāna ityādi ||V, 23|| | yady atra parapakṣaprahāṇ·×kriyete tatra da si[

1 Here the MS has suffered by the fire and the reading is by no means certain, after the akṣara śu, which is clearly written, there is the loss of an akṣara (the vowel part, i, still visible), the remains of the subsequent akṣara suggest su, and the next akṣara is seemingly rtu (both the signs of the r and of the u are clearly visible) Probably the text is here vitiated, the correct reading being apparently that of B, yathā śuciś tanuḥ straiṇī (for the meaning see, f ex., the *Bodhicaryavatāra*, IX 8 and the comm. of Prajñakaramati) Cp. the Introd also, p XLI.

11 The consonant part of the akṣara subsequent to sti is damaged and uncertain (r or k?), the vowel part is ū I think the correct reading is here kūpa (quoted as a variant in B) and not rūpam, as we read in B. The word candramā looks like a scribal mistake for the reading of B, kṣapākaraḥ, required by the metre Cp. the Introd. also, p. XLI.

2 *nıtyaḥ śabdaḥ* krtakatvāt ayam *śabdādıvyaktı*× × ×
pratyanyatarāsıddha[

3 rṣto yo dharmas tadanugamena yas sadrśaḥ pakṣas
samapakṣas tatra ca yas san ıty ukter ıtı | [

4 × *tatra* ca jātaḥ *pratyākhyānān* na kaścıt kenacıt sadrśas
tat katham ucyate sādhya⟨dharmā⟩nugamat ‖V, 24‖[

5 × ×pacaryata ‖V, 24‖ *ıtı sāmānyam ıha samvrtıṣad*
dhı nābhıpreta⟨m⟩ yay *sādhya*[

6 × y c y y *sādhar*anadıs sapakṣa eka ıva ekārtha-
krıyākārīty evopacaryata ıtı vyā[

7 × × | sapakṣena yo vısadrśas sādhyadharmānāśra-
ya⟨h⟩ sa vıpakṣas t × ×*vyatır*×*tu* hetus s [

8 × × ⟨da⟩rśayıtum āha ıtı dvayaıkānugatıvyāvrttī
lakṣmasādhu⟨tā⟩ ‖V, 25‖ | ıtı *sā⟨py e⟩kā* bhangyā×[

b

1 × × ×vrttınıṣpattī te *lakṣmaṇo lakṣanasya sādhutā*
tad uktam bhavatı *bhavatā*×[

2 × ×kalakṣanam punar yatra sādhyābhāvo hetvabhā-
vaḥ kh⟨yāpı⟩ta ıtı ‖ drṣtāntam lakṣayıtu[

8 The akṣara after p a k ṣ a is somewhat ill formed, more resembling ṣ p o ṣ u, and my reading ṣ a is *conjectural*

7 Read s a m v ṛ t ı ṣ a d this is an allusion to the wellknown buddhist view, according to which s ā m ā n y a is a mental construction only and has not a real subsistence See f ex *PV* III 3 a r t h a k r ı y ā s a m a r t h a m y a t t a d a t r a p a r a m ā r t h a s a t | a n y a t s a m v ṛ t i s a t p r o k t a m t e s v a s ā m ā n y a l a k ṣ a ṇ e ‖

9 The reading s ā d h ā r a ṇ a d ı s (for s ā d h ā r a ṇ ā d ı s) is doubtful, here the leaf is very damaged and the partly effaced akṣaras look more like s ā g h a ṇ a d ı s than s ā d h ā r a n ā d ı s But the meaning?

12 The *visarga is missing* in the MS.

14 As to this reading see the Introd.,. p xxı

3 ×*bhūte tṛtīyā* sādhyasādhanadharmayogī yas siddha ⟨i⟩ty arthaviśesasādhyadharmadṛstānta[

4 ××× y dṛstāntah dṛstābhāsah punas sādhyasādhanayoḥ pratyekam punas samudāya×[

5 sya darśayitum āha sādhyena liṅgānugatir [[V, 27]] ityādi yatra dhūmas tatrāgnir yathā mahā⟨nasādau⟩ [

6 salilādāv iti evam dvidhānyair dṛstāntalakṣanam uktam dūsanāni darśayitum āha dū [[V, 28]][

7 neṣyata iti prastāve dūsanalakṣana×sa×××××nti tat kim iva[

8 ⟨pra⟩tijñādini duṣṭāni *yas ca* prati×××× y te tatra××h p [

Fr 48

a

]dūsaṇābhāsā iti [[V, 29]] [
]yas āt saprapañca[

1 The read ng of the akṣaras bhute tṛtiya (read tṛtiyam?) is doubtful In the place of these syllables there had been superimposed a fragment belonging to another sheet (1st l ne śuklāmśukāni 2nd l na kenacid api see the present fr 37*b* ll. 3 and 4) as soon as the latter has been detached the underlying syllables have crumbled and I have barely had time to read them Apparently these words belong to another part of the commentary

1 The akṣara subsequent to siddha is almost entirely effaced and the leaf seriously damaged

6 The l ne may be completed yatra nāgnir na tatra dhūmo yathā (l. 4) salilādav, etc

9 The words neṣyata iti prastāve are a reference to IV, 2

11 The two akṣaras subsequent to duṣṭāni are uncertain

b

]yathā[
]strı× ×ya darśay [

Fr. 49

a

4]kāvya[
5]pādıstan yathābhıhıtam ıtı vyartha[
6]tajjñaıh kāvyaprabodhanārtham[
7]kāśrayam kāvyam āgamās tattvaśarı× [[V, 33]] [
8]kāvyam ıtı nātra vıse[

b

1] yānā× × × ×neneda[
2]tı | hetunā dṛṣṭāntenānanya[
3] āvatarati tenena pra ı[
4] yādısādharmyasamādyā jā[
5]na kṛta ıtı | anya×vana[

Fr 50

a

1]*nasaṃśayajñānavıparya* [[V, 52]] [
2 × × × *tāḥ traya ıme doṣāḥ ye punar ajñāna*×*saṃśayajñānavıparyayāś* c t [

12 Apparently a mistake for tattvasaṃ°

7

3 vaśyānutpādyatvāt tatkaraṇavirodhaḥ eṣām u⟨dā⟩haraṇa⟨m i⟩ty āha ⟨ | ⟩ kāśā hara kāśā hara ‖V, 53‖ [

4 titvam yathā śarāriṇām evam kururādīnām apa y *naika* × × × kāraṇām raktanayana [

5 kāvyadṛṣṭāntalakṣaṇārtham āha ‖ uktasyārthasyetyādi ‖V, 55‖ upanyastasya vastunaḥ pratibimbapra[

6 mānam evāstv ity asyopamāne *ntarbhavamanyanā na* × *vaḥ prāha* aparihāraḥ na hetvanabhidhā*nakr* ‖V, 56‖ [

7 ya*mi*v ācipray ogaś ca taddṛṣṭāntenāsti iti nopamāyām × ntarbhāvo *syā*śaṅkanīyaḥ vastuni[

8 yānopamānupraveśaḥ yathā tanur iyam kva vilocanahāriṇī× ×ga×ga*va*cata[

b

1 × i ām apy asyāntarbhāvo nāsti | upamānopameyabhāvādivat× × ×*syā*py atrā*pi*[

2 sādhanayor vṛttir uktā tatra hi neṣyata iti ‖V, 56‖ tatra hy p × × y *sarva*× × ×*vyāpyas* t y [

3 t punar upamānalakṣaṇam sarvatrāsty eva kim punaḥ kāraṇam sā×sādhyasādhano× × ×upamā[

4 i | etad uktam bhavati upamāne *kutsitasādhyasādhana*[

5 śayayogāditsur iveti tadā kliṣṭam kā*rya*× × ×ṣaḥ× × mānam udāharaṇam tadā[

6 vṛddhānuśiṣṭatvād iti ‖V, 57‖ hetuḥ pūrvakas t × ×y*a* ×*ti*vṛddha× ×kṛtayuge bhava×[

2 Owing to a scribal mistake, the words k ā ś ā h a r a have been repeated twice

7 Corrected from ° p a m ā n a m ' Should we restorate ° p a m ā n o ° ?

11 The words t a n u r i y a m k v a , etc are part of a stanza in the Drutavilambita metre

20 The akṣara subsequent to ne is doubtful it looks like t u or k t ā

7]ddhāguna ā× × · y · *samyag* darśayitum upakrame[

8]vyakti[

4|521

Fr. 51

a

1](sva)rāṇām vyañjanānām ca dvivi[

2] m pravṛttasya grahaśabdasyā[

3]yam ratnam kryata ıty āha[

4]× harsāya bhavati y [

5]pravāhadarśanād veti[

6]da[

. .

b

4]× k *śabdaśabdāpr* [

5](sa)mudāyah katham arthavan syāt | krama[

6]kadeśakālatvāt pad [

7]*krto* vagantum | dārūnı bha[

8]ıtyādi | yasmād varnānām *ta*[

Fr. 52

a

1]ny evamvidhaś śabdaprayogo neṣyate *kīdṛk tarhi* śabdah prayojya ity āha | kra(māgatam) ⟦VI, 28⟧ [

4 Fr. 51 – This is a commentary to VI, 1 sqq

8 This is apparently a mistake for k r ı y a t a See Fr 10 *b*, *l* 6

16 The word a r t h a v a n is apparently a scribal mistake for a r t h a - v ā n. This is a commentary to VI, 9, it seems

2]×h kramas tenāgatam śabdam prayuñjīta kramaparijñānam ca dvividhaṃ sākṣād tā[

3]ksy ca sa eva kavipravāha anidamprathama(tayā) pravrtteh yasya punah kasyaci[

4]vajñatvenāsmrtivipary ayasmrtīyam *bhava* ××× tadanurodhena śabda[

5]śrutisukham prayuñjīta yady api śrutikasta××××× jihladādayas [

6]× mukhesv atyantādarakhyāpanārtham idam uktam śrutisukham ity ××matiya×[

7]tapratītikāranaśāthyam tadāpi klistado°e× ×××śabdāśra×[

8]rne pi vākyapādapūranārtham prayuñjāna *drśya*××××× nārtha i[

b

1]lankāram svaravyañjena cā – ti | ayam stutya×××××× lankārebhya[

2]*n* ke tyantam cāravah ke ca na cārava iti darśayann āha siddho yaś copa [[VI, 29]] [

3]×yah mrjer ajād(au) samkrame vibhāsā vrddhir i y ti ityādayah(|)ana[

8 (a)jihladadayas cf I 53

13 The vowel part of the akṣara rn is lost

16 After svaravyanjena the text is apparently corrupted and the meaning of the horizontal stroke after ca is by no means clear to me Perhaps the loss of an akṣara? Possibly this is a corrupt reading from svaravyanjanacāruta (or °caruteti)

20 The words mrjer a (corrected by me from MS mrjena) jadau samkrame vibhaṣa are a quotation from Kasika I 1, 5 cf also *MBh* I p 127 (Nirnayasagar ed)

21 The remains of the akṣara subsequent to vrddhir i suggest vva o dhya (the vowel perhaps is long) but this is apparently due to some scribal mistake and the original text was surely iṣyata

4]yogah kāryah na tu yogavibhāgajam
‖VI, 29‖ iti yogavibhāgade śiṣṭais si[
5] īyānyatarasyām ity atra yogavibhā-
go dvitīyārthah | vinā vātam vinā varṣam vi[
6]vṛddhipakṣam ‖VI, 31‖ ityādinā saṃ-
krame guṇavṛddhipratiṣ⟨edha⟩viṣaye mṛjeh svarādau[
7]patanto bāṣpabindava iti ‖VI, 31‖ |
"sarūpāṇām ekaśeṣa ekavibhaktāv" ity [
8]iaś ca bhavānī ca davo varuṇaś
ca varuṇānī varuṇāniti tad āha ‖ sa ‖VI, 32‖ [

Fr 53

a

1]yabhā××kṛnātibhāvena na yujya-
te prayojyo yathāsaṃgī⟨t⟩i[
2]yathā××××nā | nyāsaśrantho yujikṛtā-
ḍahkantavoja×pāsa[

2 For yogavibhagādi śiṣṭais? or yogavibhāgādeh śiṣṭais?

3 The words iyanyatarasyam are from P, II, 3, 32 The entire sutra is pṛthagvinānanābhis tṛtīyānyatarasyām

4 The words vinā vatam, etc, are from a stanza cited in the Kāśikā II, 3 32 the entire stanza is as follows vinā vātam vinā varṣam vidyutprapatanam vinā | vinā hastikṛtān doṣān kenemau pātitau drumau ‖

8 The words sarūpāṇām ekaśeṣa ekavibhaktau are a quotation from P I 2, 64

9 The word davo is here a corrupted reading for bhavau

10 Instead of varuṇāniti the sense requires here varuṇāv iti

13 The reading kṛnātibhavena is doubtful the akṣaras being partly effaced corrupted text?

15 See P, 3 3 107 ṇyāsaśrantho yuc After yuc the text is apparently vitiated

16 See VI, 50 upāsaneti ca yucam nityamāseh prayojayet

3] × × maṇantāt × × · iti ṅīpratyayaḥ ⟨ | ⟩ yathā paurandarī× ×tena raktam i[

4]kardamāt ṭhag iti× ×⟨pra⟩tyayau tāvat kṛtau yathā māhārajano lākṣikaḥ ⟨ | ⟩ kumuda[

5]ākṣikaś śā⟨stri⟩kaḥ ⟨ | ⟩ "tasmai hitam" iti prakaraṇe sarvāṇ nasya vādanam i[

6]" ⟨pṛthvādi⟩bhya i⟨mani⟩jv "eti pratyayo bhimataḥ yathā paṭimā ⟨l⟩aghimā×[

7]yasyetideti lopavyaticeti lopavyatirikter i[

8]rīṇitambasvayam iti | matupprakaraṇe× ×· ādayas tathā[

b

1] | mālī māyī "adabhyastād" iti jher adādeśas sammataḥ ⟨ | ⟩ ru·i[

2]×ḥ prayoga iṣṭas tathā "videḥ śatur vasur" ity anena sūtreṇa ghaḥpra[

2 Cp P, 4, 2, 1. tena raktaṃ rāgāt.

3 See P, IV, 2,2 lakṣārocanāśakalakardamāṭ ṭhak.

4 See P, 4, 2, 2 and 4, 2, 35. However, the leaf is here broken and the remains of the third akṣara of māhārajano suggest more rā than ra.

4 As to the word kumuda, see P, 4, 2, 87.

5 The words tasmai hitam are a quotation from P, 5, 1, 5.

7 This is a citation from P, 5, 1, 122.

9 This line is corrupted, it seems.

10 The words]rīṇitambasvayam are apparently a corruption from VI, 55 jānudaghnī sariṇ nāriṇitambadvayasaṃ saraḥ, on which verse see P, 5, 2, 37 pramāṇe dvayasajdaghnaḥmātracaḥ.

10 The words matupprakaraṇe refer to P, 5, 2, 94 tad asyāsty asminn iti matup The two akṣaras subsequent to prakaraṇe are almost entirely lost, perhaps, one may conjecturally supply jyotsnādayas (see P, 5, 2, 114)

13 The words adabhyastāt are a quotation from P, 7, 1, 4. Instead of adādeśas the MS has ādādeśas, which reading is obviously due to a scribal mistake Instead of ru, perhaps can be read ta also.

15 The words videḥ śatur vasuḥ are a citation from P, 7, 1, 36

3]×kaih samprati sādhavo pi ye na prayoktavyās tā(n) darśayitum āha[

4]ti vanam (vanaya)locana iti [[VI, 60]] | naikatraukārabhūyastvam [[VI, 61]] ity upalaksanapa[

5] āntāt saptamy ekavacanam uktvā (|) " jhayo ho nyatarasyām " iti sāvarnyākrtvāha va[

6]paddhatisabdah pra(yu)jyata upalaksanaparam caitat tad ××yo pi prayogo[

7]tam na śakyate uttamamadhyamadhamais sādhuśabdair vibhajya aśesan kathayitum | ×[

8]darenety āha | vidyānām ityādi [[VI, 63]] | etad uktam bhavati | bahūpa[

5 The words jhayo ho nyatarasyām are a quotation from P, 8, 4, 62

FRAGMENTA INCERTAE SEDIS

Fr 54

a

]vya[
]ayam atra vākyārthaḥ (|) nityasya śaktau[
]virodhād iti | samprati kāvyanyāya[
]ya āni[

b

]× × isyata atac ca vastumarthavicā[
] ā ca | ata evedam aha asaram lakṣatenya[
] āvāśra× × idhā[

Fr 55

]pānalambhitasya[

4 Fr incertae sedis graphically it belongs to 6th Ch it seems
11 The words vastumarthavicā[are clear but apparently the text is here vitiated
12 The words asaram lakṣate (to be read lakṣato?) nya° look like a citation but I have not been able to find them out neither in Bhāmaha nor elsewhere

Fr. 56

a

]prāg [

b

]ya samāsa ıva *pa*[

Fr 57

a

]vyatirikte śāstrāśra*y* [

b

] y punah pra i *u*[

Fr. 58

a

] o deva[

b

]evam × [

Fr 59

a

]yoh prā[

b

]darśi[

Fr 60

a

]tiya[

b

] y [
]nā i[
]*p*rakā×[

Fr 61

]ta*h* gatās sahakārā[

Fr. 62

]t sarvatra×[
]padasya[

Fr. 63

a

. . .

]ga*d*a[
]śveḥ·o[

. . .

b

. . .

]panā[
]*v*ate | [

. . .

Fr. 64

]ḥ phullaḥ kusu[
]hā[

Fr. 65

. . .

]ma×y·[
]vamādi[

. . .

Fr. 66

.

]kriyā[

.

Fr. 67

a

.

]t a·i[
]van·*v*·[

.

b

.

]na prake·i[

.

Fr. 68

]·ālaṅkāra·r·[

.   .

Fr. 69

a

.   .

]× ·yadṛcchā[

21 This is probably part of the comm. to VI. 21, 22.

]saṃgrahaḥ syāt(¹)tadīdam āha [
]×vāḥ śūrasenāday·[
]m iyattā paricchedo[
]vicāraṃ rakṣamā[

b

]ḥ pra[
]×visaya *it*[
]ādityapakṣıviśese[
]syata iti tadvisayo ya[
] m lakṣanam asti tatra la[

Fr. 70

a

1]nuyāyī tatra devadattaśabdā i[
2] eyākaranā[

b

8]*ya bıbhȷād divasa*×kāśıka i[

Fr. 71

]pāsānavıśesa[

1 tadīdam obvioysly a scribal mistake for tad idam.

]×h pratidi×[
]ta[

Fr 72

a

1]kirātapas [
2]dhama*nda*×h bha[
3]sa[

b

6]vi[
7]riśūnyam *aksa*[
8]tikānkṣitam da]

Fr 73

] imā uryasthe[
]×ghaviśesana[
] i m[

Fr 74

]×y y [
] ājanyanyasta×[

Fr. 77

a

]na × ku[

b

]y [
]*dā* × ḥ athe[

Fr. 78

]pakṣana[

Fr. 79

]*paripātu*[
]ṇamati *dia*[

12 The other face illegible
16 The other face lost

Fr. 80

a

.

]rūpan s·[
]eva vedasu[

. .

b

.

]m eva[
] īparidi[
]ḥ ⟨pra⟩siddhāya[

.

Fr. 82

a

. .

]·y [
]×sahi[
]ne[

. .

b

. .

]vassi*v*a]

. .

Fr. 83

a

1]siddham | atha pu[
2]×di×[

b

8]tatra smṛti[

Fr. 84

]sādh(u) sam[

Fr 85

a

]v n [
]vaca[

b

]lā i[

8 The other face illegible

Fr. 86

a

]ndhesm [

b

]āghanı[
]m[

Fr. 87

a

] āpam utsrtya[
] ı ı[

b

]nıvartaya[
]tah || × ı[

Fr. 88

a

]y udāhara[

] i×yā[

b

]*dvivi*[
] i i[

Fr 89

a

] *ilata p* [
] e[

b

]*taragāho*[

Fr 90

One face only

1]ca tathā× ×[

Fr 92

a

] y [

] ānyata[

.

b

]sesa[

] o[

Fr 93

a

]panopa[

8]sā× ×hr[

b

1]× tādvasa×[

Fr 94

a

1]ccāla[

2]× tunı ı[

3]ddham | tasmā× ×[

5]bahupra ura[

6]pravrttıbhāja[

7] ī | a | un [

8]sambandhah×t [

9]mam ıty apra×[

21 Before and after the akṣara a there are apparently two vertical strokes

b

5]×nyapāg*as* u[
6]ẏogādıśı[
7]*ryaśa*[

Fr. 95

a

1] ı[
2]nga×krtya[
3] yāyate[

b

6]varnabhedā[
7]×*nk*ranayo avaśyam caıta[
8] y nya y ×*t* dartha śleṣa×s [

Fr 96

a

]vıre[
]*kr*[
]pavıṣtā×d doha[
]kālanā prāk tu tı ı[
]ẏam | kımartha[
]ka[

b

]mam[

]*dhaṃ* | *sādha*[
]dāś kākalīsaṃjñā[
]t | yo pi manyate ka[
]gā× ×syāpi[
]syās*t* [

Fr. 97

One face only

1] ā madhyānta udātta×*ca* yī×cārutvam | a[
2]× ×pra×*ddhāya m* [ ]mbhi× ×v. lalitād × tejāmsi[
3]asam× ×ja*pa*pradānaviṣayatāyām *tu* su[
4]panayanti ghanāḥ pu*nah kṛto bhūya*ḥ ā[
5]jaladhā ati[
6]*ntamanvā*diśa[
7 [i×sye×[

Fr. 98

a

]v s y y ṣ× y [
]rthalakṣaṇam āśrayadvayam alaṃkāre py [
] o×prasiddho *vedaḥ* yathā puruṣāṇām o[

b

] y × ×*bdantara* y nu[
]ṣā cārutvakṛtā pratyāsattyāṃ śr [
]nām e[

Fr 99

a

]lav *t*āvala[
]kṣanaśaśva[
] ı[

b

]padhārane | s [

Fr 100

a

]*tman*kaśabdaś [

b

] r [
]da*rśa*[

Fr 101

a

]*p*ātrārthapra[

3 The akṣara dhā might be read as vā also

b

]*tad āha*×[
] ım ı[

Fr 102

a

]dauham×[

b

]vıśve[

Fr 103

a

] y *t* y rthe[
]sa saṃkepe[

b

]lokaḥ kāl [
]antāc ca tādr[

Fr. 104

a

]vatāra ı[

b

]n nipe×[

Fr. 105

a

]taḥ jyā ı[

b

]dıda[

Fr. 106

One face only

]u[
]ṇā te pu
]nity apare[

Fr 107

a

]× panavar [
]lam × o ā[

b

]jasahena[
]× i *ā* *i*[

Fr. 108

a

]*rmani* satsā[

b

]dvitīyām darś [

Fr. 109

a

]drumadarśa[

b

. . .

]ṣtaviṣay·[

. .

Fr. 110

a

. .

]×gaṇaṃ nīya[

. . .

b

. .

]×mānata i[

APPENDIX

FRAGMENTS OF THE RAGHUVAMŚA BY M. TATICCHI

In addition to the fragments of the Commentary to Bhāmaha described and edited by Prof Gnoli, there are other fragments belonging to the *Raghuvaṃśa* of Kālidāsa The latter are written as the former on birch-bark and in śāradā characters, both sets apparently belong to the same epoch, namely the 10th-12th century The only difference lies in the writing, which in the *Raghuvaṃśa* fragments is more accurate and regular, the MS is more correct than is the case for the commentary to Bhamaha The size of the sheets was originally of about cm 30 The sheets are burned on the right side

The akṣaras contained in each line numbered about 50 The lines for each sheet number 8

The interest of this MS, which is apparently, as far as we know, the most ancient of the *Raghuvamsa*, lies in the numerous variants that it presents, in comparison with the text commented upon by Mallinātha The edition of these fragments might therefore bring a contribution of no slight importance to the history of the text of the *Raghuvamsa* A *critical edition of this work*, it is well-known, is still a desideratum, and the best edition of it so far is always the one by Nandargikar[1]

While awaiting for other studies and editions of this poem – promised by V Raghavan and A Scharpé – it

1) *The Raghuvamśa of Kalidasa with the Commentary by Mallinatha* edited by R Nandargikar Bombay 1896 The edition we have had to hand and to which refer the numbers of the cited pages is the third one of 1897

has therefore seemed to us that the best way was that of publishing the simple transcription of these fragments; for the convenience of the reader, only indicating the points in which the text differs from the text of Mallinātha, and the variants noticed or not noticed in the edition of Nandargikar, without any attempt whatsoever at a critical reconstruction.

Any critical examination, on the grounds of present-day studies and awaiting the above-mentioned works, would have been not only ahead of time, but even outside the sphere of our own competence Statements such as Hari Chand's, according to whom " les variantes qui se rencontrent sont dépourvues d'importance et s'expliquent facilement par les infidélités inévitables d'une transmission orale Il ne saurait en aucune manière être question de recensions "[1], are most likely to be reappraised. It may well be that a recension specifically Kashmiri of the *Raghuvamśa* may have existed, as is the case for other works by Kālidāsa

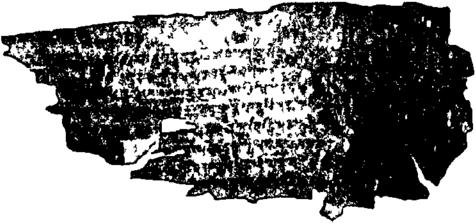
[1] *Kalidasa et l'art poétique de l'Inde*, Paris 1917, p 237.

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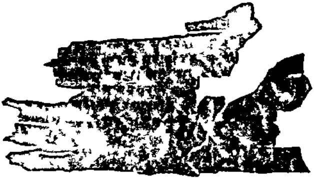
(reduced to approximately two thirds the size of the originals)



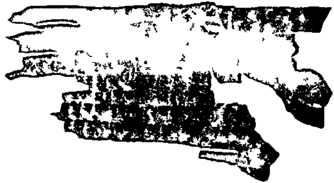
Fr 1*a*



Fr 1*b*



Fr 7a



Fr 7b



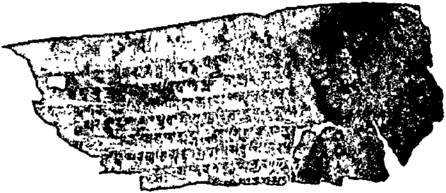
Fr 11a



Fr 11b



Fr. 15 a



Fr. 15 b

Fr I *a*

[*M*, *III*, 43–53]

1]ganaspṛśā raghus svarena dhīrena n(va)rta(yan)n iva || makhāmśabhājām[

2]vartase || trilokanāthena satā makhadvisas tvayā (mya)myā nanu divyaca(kṣusā)[

3]m pratimoktum arhasi | pathaś śucer deśayitāra × × × malīmasām ādadate na[

4]māsa ratham (savisma)yah pracakrame ca prativaktum uttaram || yad āttha rāja[

5]thaikah (puru)sottamas smṛ×(mah)eśvaras tryambaka eva nāparah(|)tathā vi[

6]hāritah(|) alam prayatnena tavātra mā nidhāh padam padavyām sagara(sya sam)tateh[

7]jitya raghu(ṃ) kṛtī bhavān || sa evam uktvā maghavantam unmukhah[

8](stambha)mayena patrinā hrdi ksito gotrabhid apy amarṣanah[

b

[*M*, *III*, 54–64]

1]h(|) papāv anāsvāditapūrvam āśugah kutūhaleneva manusyaśonitam || [

2]khāna sāyakam || jahāra cānyena mayūralaksanam sarena śakrasya[

5 *sata* *sadā* *M* *see* N p 82
17 kṣito kṣato M this reading is not noticed by N
23 mayūralakṣaṇam mayūrapattriṇā M this reading is not noticed by N

3]visabhīmadarśanaiḥ⟨ | ⟩ babhūva yuddham tumulam jayaisinor adhomukhair[

4]vas svataś cyutam vahnim ivādbhir ambudaḥ || tataḥ prakosṭhād dharicandanā⟨nk⟩i[

5]vivrddhamatsaraḥ pranāśanāya prabalasya vidviṣaḥ⟨ | ⟩mahīdhra[

6]mesamātrād avadhūya ca vyathām sahotthitas sainikaharsanisvanaiḥ[

7]saṅgam adrisv api sāravattayā na me tvadanyena vi[

8]dilīpasūnuḥ pratisamharann isum priyamvadaḥ pratyavadat sureśva[

Fr. *2 a*

[M, III, 65 sqq.; IV, 1]

1]sradīksā*tanuta*dya me guruḥ krator aśese× ×lena yujyatām[

2]dhīyatām ⟨ || ⟩ tatheti kā× × × × × ×n ra× × × ×tam mātalisāra[

3]s śāsanahāriṇā × × ⟨ | ⟩ ×rāmrśan ha⟨rsaca⟩lena pāṇinā tadīyam ⟨ang⟩am× × × × ×nkitam || [

4]atha visayavyāvrttātmā yathā[

5]tam ||]ghuvamśe hā× × ×trtīya⟨ḥ⟩[

6]śuśru⟨vu⟩sām patim | [

4 prakoṣṭhad prakoṣṭhe M, see N, p 87
7 ca vyathām tadvyatham M, see N, p. 88
11 dilīpasūnuḥ narendrasūnuḥ M, see N, p 89
15 The reading of the three akṣaras subsequent to dīkṣā is by no means clear The reading of M, °prayataḥ sa madguruḥ, is not supported by the remains of the akṣaras, which rather suggest tanu or something like so
15 me guruḥ madguruḥ M
21 After the word atha the syllable sa has been omitted in the MS out of a scribal mistake
23 The words suśru(vu)ṣam patim belong to a stanza not represented in M, see however N, p 92

b

[M, IV, 10–21]

2]śāsta[

3](e)vābhavaX kṣaX X X Xvad uttaraḥ || [

4]ṣa(m) X X Xguṇāḥ || nave tasmi(n ma)hīpāle sarvam navam ivā[

5](meghai)s savitus tasya cobhayoḥ | vardhiXvo diX bhāXpratāpā[

6]puṇḍa(rīkā)tapatras tam vilasatkāśacāmaraḥ[

7]īt *samarasā* dvaX(||)X X*ṣreṇīṣu tārāsu kumu*dvatsu[

8]dghātam śāliX X X X Xśaḥ || prasasādoda[

Fr 3 a

[M, IV, 50–66]

1]dadus tasmai yaśas svam iva saṃcitam || sa nirviśya yathākāmam taṭeṣv ālīnacandanau | stanāv *iva diśas* ta[

2]*dinyās srastāṃśukam alamghayat* || *tasyānīkair* visarpadbhir aparāntajayodyataiḥ | rāmeṣūtsārito pyā[

3]rabānānām ayatnapatavāsatām || abhyabhūyata vāhānām caratām (gātra)śiñjitaiḥ | varmabhiḥ pava[

4](kar)iṇām petuḥ puṃnāgebhyas śilīmukhāḥ || avakāśam kilodanvān rāmayābhyarthito dadau(|) aparā[

3 The word śasta is not represented in M

7 *The stanzas 12–14 M are not represented in the MS as to the stanza 15 M,* different from the version accepted by M see N p 97

9 vilasat° vikasat° M cp N 98

19 rameṣu° rāmastro° M cp N p 110

5]m eva tatroccair jayastambham cakāra saḥ || pārasīkāṃs tato jetuṃ pratasthe sthalavartmanā | i[

6 •]lātapam ivābjānām akālajaladodayaḥ || saṃgrāmas tumulas tasya pārasīkāśva[

7]śmaśrulair mahīm | tastāra saraghāvyāptaiḥ sa kṣaudrapa(ṭa)lair iva || apanītaśirastrāṇāḥ[

8]jayaśriyam | āstīrṇājinaratnāsu drākṣāvalayabhūmiṣu || tataḥ[

b

[M, IV, 67–80]

1]rassarān | mahārnavam ivaurvāgniḥ praviveśottarāpatham || vinītādhvaśramā[

2]vikramam | kapolapātanādeśi babhūva raghuceṣṭitam || kāmbojās samare vīryam tasya[

3](dravi)narāśayaḥ(|) viviśus tam viśām nātham udanvantam ivāpagāḥ(||) tato gaurīgurum śailam ā[

4]ṣe py asambhramam || guhāgatānām simhānām parivṛtyāvalokitam(|) bhūrjeṣu marmarībhū[

5]chāyāsv adhyāsya sainikāḥ | drsado vāsitotsangā niṣannamṛganābhibhiḥ || saralāsakta[

4 pārasīkāśva° paścāttyair aśva° M, this reading has not been quoted by N.

7 °jayaśriyam °jayaśramam M, this reading has not been quoted by N.

12 The stanza preceding vinītādhvaśramas (M, 67) is not represented in M, see N, p. 115.

13 °pāṭana° °pāṭala° M, see N, p. 115.

14 vīryaṃ sodhum M Apparently the lectio of the MS was vīryaṃ tasya sodhum for sodhum tasya vīryam, this variant has not been quoted by N

16 The reading viviśus taṃ viśāmnātham udanvantam ivapagāḥ has been noticed by M also, see N, p 116

17 guhāgatānām guhāśayānām M, see N, p. 117.

6] āseṣu dānārdrair gandabhittivighaṭṭanaih || gajavarsma kirātebhyah saśamsur devadāravah || vimarda[
7](sa)rair utsavasamketān sa krtvā karadān krti || jayodāharanam bāhvor gāpayāmāsa kimnaraih || pa[
8] || tatrāksobhyam ya(śo)rāśim niveśyāvaruroha sah(|)paulistyatulitasyādrer ādanāna iva śriyam || [

Fr 4 a

[M, IV, 81–88, V, 1–4]

1]drumaih || na prasehe sa ruddharkam anabhramayadurdinam || rathavartmarajo py asya kuta eva patakinim ⟨ || ⟩
2]h || kāmarupesvaras tasya hemapithādhidevatām | ratnapuspopahārena cchayām āna⟨rca⟩ pādayoh || iti[
3]sa viṣvajitam ajahre kratum sarvasvadakṣinam | ādānam ⟨h⟩i visargaya satām ⟨vā⟩rimu⟨cā⟩m iva || sa[
4](v)i(ra)hotsukāvarodhān rājanyān svapuranivrttaye numene || te rekhādhvajakul(i)śātapatracihnam[
5]gauram || || digvijayo nāma caturthah sargah || || tam adhvare viśva[

1 The reading was perhaps tannivaseṣu etc the words preceding the stanza gajavarṣma kiratebbyaḥ (M 73) are not represented in M they have not been noticed by N As to the reading vimarda etc in the subsequent stanza cp N p 119

3 karadan kṛti viratotsavân M the reading has not been noticed by N

4 kinnaraih kinnarān M this reading is not noticed by N

6 ādanana this is a scribal mistake for adadhāna or ādadāna

6 śriyam hriyam M see N p 120

10 anabhramayadurdinam adhārāvarṣadurdinam M this reading has not been noticed by N

15 ājahre kratum arebhe yajñam M the reading kratum for yajñam is not noticed by N

6]ś(ı)ṣyaḥ || sa mṛnmaye vītahıranmayatvāt pātre nıdhāyā[

7]vad vıdlıjñas tapodhanam mānadhanāgrayāyī | kṛtāñjalıh kṛtyavıd ı[

8]ṣam āptam caıtan(y)am (u)g(r)ād ı(va d)ī(kṣ)ı-(tena)[

b

[M, V, 6–16]

1](p)r(a)mukha(ıh) prayatnaıh× ×dhıtānām suta ××××(|) ka[

2]tadankaśayyācyutanābhılānā kaccı(n)××××× (gh)ā prasūtıh (||)[

3]nı vas tīrthajalānı kaccıt || nīvārapākādı×××××× (m)rśyate jānapa[

4]ṇā tvam samyag vınīyānumato gṛhīya | kālo ×××××tum dvıtīyam sarvopakā[

5]ā śāsıtur ātmanā vā prāpto sı sam(bh)āvayıtum va××(||) ıty arghyapātrānumıtavyayas(ya)[

6]kutsam | sarvatra no vārtam avehı rājan nāthe kutas tvayy aśubham prajānām(|) sūrye tapaty āvaran [

7]yātısése | vyatītakālam tv aham abhyupetas tvām arthıbhāvād ıtı me vıṣādaḥ || śarīra[

4 In the MS the two last padas of the stanza V 3 (M) have been inverted

5 caıtanyam ugrad ıva dıkṣıtena lokena caıtanyam [illegible] M, see N p 124

11 °nabhılana (corrected ın a secunda manus ınto °nabhılına) apparently a scrıbal mıstake for °nābhınala

19 The two akṣaras precedıng to sarvatra, etc (M V, 13) are clearly kutsam and not śıṣyaḥ as we read ın M ın the MS there was here a dıfferent readıng or perhaps some other stanza

22 vyatıtakālam vyatıtakālas M

8]tıh stambena nī\ āra ıvāvaśıstah || sthāne bhavān • ekanarādhıpas sann akımcanatvam makhajam[

Fr 5 *a*

[M, VI, 28–39]

1]v⟨ı⟩n⟨aı⟩\ a hārāh || nısargabhınnāspadam ekasaṃstham asmın dvayam śrīś ca[

2]⟨ca⟩ksu y ×tı janyām avadat kumārī | nāsau na *kāmyo ⟨na⟩ ca veda samyag drastum na sā bh⟨ı⟩nnaru*[

3]⟨vı⟩śeṣadrśyam ındum navotthānam ıvendumatyāh || avantınātho yam u⟨dagra⟩bāhur vıśalava[

4]r vājıbhır utthıtānı | kurvantı sāmanta× ×⟨ma⟩nīnām prabhā[

5]sparśa°ukhānı bhunkte || ⟨an⟩e⟨na yūnā⟩ saha pārthıvena rambhoru[

6]⟨r⟩āsu || tasmınn apı× × × × × × × ×tāpasaṃśosıtaśatrupank⟨e⟩ | × × × ×nottamasaukumāryā[

7]⟨vı⟩dhātur jagāda *bhūyas su⟨datım sunandā || ⟩* sangrāmam[

8]makālam eva pradurbhavamś cāpadharah pura stāt ⟨ | ⟩ anta[

b

[M, VI, 40–51]

1]kārāgrhe nırjıtavāsave× × × × × ×ṣıtamā prasā[

9 °ndumatyaḥ °ndumatyaı M thıs readıng ıs not notıced by N

13 As to the readıng sparśasukhānı bhuṅkte see N pp *168–9*

15 tasmınn apı tasmınn abhı° M thıs readıng ıs not notıced by N

2]h ⟨pra⟩mṛṣṭam ‖ āyodhane kṛṣṇagatım sa×yam a×pya ××trıyakālarātrım | [

3]īvapranıtambakā⟨ñc⟩īm ⟨ | ⟩ prāsādajālaır jala×n ×××vām yadı prekṣıtum astı kā[

4]lo nalınyāh ‖ sī śūrasenādhıpa×××nam uddı ×× āntaragı

5]th v ⟨esa⟩ × v un ×m āśrıtya parasparena | naısargıko py u ××je vırodhas sıddhāśramam śānta[

6]harmyāgrasamrūdhatrnānkureṣu ⟨tejo⟩ vısahyam rıpumandıreṣu | yasyāvarodhastanacandanīnām praksālanā[

7]bhātı ‖ trātena tārksyāt kıla kālıyena manım vısṛṣṭam yamu⟨nau⟩kasā yah⟨ | ⟩ vaksahsthalavyā[

8]lottarapuspaśayye ‖ vrndāvane caıtrarathād anūne nırvıśyatām ⟨su⟩ndarı yauvana⟨śrī⟩h ‖ adhyāsya cāmbhah[

Fr 6 *a*

[M, VI, 52–63]

1]tamanojñanābhıs sā vyatyagād anya⟨vadhūr bha⟩vıtrī | mahīdharam[

2]sedusım sādıtaśatrupaksam bālām abālendu⟨mu⟩khīm babhāṣe ‖ [

3]h ndrah ‖ y ××rekhe subhujo bhujābhyām bıbhartı yaś cāpabhṛtām pu[

9 In the MS the two last padas of the stanza VI 46 (M) have been inverted

13 trātena trastena M see N p 175

4]tatapūgamālī | mandradhvanityājitayāmatūryaḥ prabodhayaty *arṇava eva suptam*[

5]vā marudbhiḥ || *pralo*× × × × × × ×nnatabhrūr vidarbharājāvarajā tayai[

6]ācārapūt × ×*vaṃśadīpam* *śuddhāntarakṣyā* jagade kumārī || pāṇḍyo[

7]ivādrirājaḥ || vindhyasya saṃstambhayita mahādrer niśśeṣapītojjhitasindhu× ×⟨ | ⟩×tyāśva[

8]ndralokāvajāyaya sṛṣṭaḥ⟨ | ⟩ purā janasthānavimardaśaṃki saṃdhāya laṅkādhipatiḥ × × × || ane[

b

[M, VI, 63–74]

1]*patnī bhava dakṣiṇasyāḥ* || tāmbūlavallīparinaddhapūgāsv elālatāli[

2]rīrayastiḥ⟨ | ⟩ anyonyaśobhāpariv ṛ⟨ddhaye v⟩āṃ yogas taditto yadayor ivāstu || [

3]× || ⟨sa⟩ṃcāriṇī dī× × × × × au yam yam vyatīyāya patiṃvarā sā⟨ | ⟩[

4]×yūrabandhocchvasitair nunoda || tam[

5]v⟨eśita⟩cittavṛttim induprabhām indumatīm *avekṣya* | [

6]k⟨ut⟩sthaśabdam yata ⟨u⟩nnatecchā⟨h⟩ ślāghyam dadhaty uttarakosalendrāḥ || mahendram āsthāya mahokṣa[

1 As to the reading tațapugamali etc see N, p 178

3 As to the reading pralo etc see N, pp 178-9

5 This is M VI 45 with *the variant* puta *for* śuddha This reading has not been noticed by N

9 sṛṣṭaḥ dṛptaḥ M see N, p 181

7]lanavıślatham yas samghattayann angadam angadena | upeyuṣas svām apı[

8]d ⟨e⟩k⟨o⟩naśatakratutve śakrābhyasūyāvınıvrttaye yah ||

Fr 7 *a*

[M, VI, 76–86]

1]d⟨ı⟩gā[

2]lam || asau kum[

3]ā navena gunaıś ca taıs taır vınayapradhānaıh ⟨ | ⟩ tvam[

4]vamāsa drstyā padmasrajā samı*aranā*rthayeı*a*[

5]yām parıhāsapūrvam sakhyām sa[

6]yāmāsa sırodharāyām kanthe[

7]varenyah || śaśınam upagateyam kaumudı meghamuktam[

8]vruh || pramudıtavarapaksam ekatas tatksı× × t mandala[

b

[M, VII, 2–10]

1]mano nāma saṣthas sargah || [

2]śān prthıvıksıto pı jagmur vıbhātagrahamandabhāsah[

11 Here the text ıs d fferent from that accepted by M ıe dṛṣṭya prasadamalaya kumaram pratyagrahıt samvaranasrajeva (VI 80 *b*) Thıs readıng ıs not notıced by N

13 °yamasa śırodharayām °yamasa yathapradeśam M thıs readıng ıs not notıced by N

3]kutstham uddiśya samatsaro ⟨p⟩i × × × *tena* kṣitipā[

4]ritoṣṇam || tatas ta⟨dā⟩lokanasatva[

5 *]dv⟨e⟩ṣṭanavāntamālyaḥ | banddhum na sambhā*vita[

6]ktakāṅkām padavīm tatāna || vilocanam dakṣi[

7 *]⟨prasthānabh⟩i⟨nnā⟩m ⟨na babandha n⟩ī⟨v⟩īm |* nābhipraviṣṭā[

8]śesā || [

Fr. 8 *a*

[M, X, 81–86; XI, 1]

4]babhūvatu[

5 *]no jahrur nidāghānte* *śyā*[

6]māsus te gurum guruvatsalāḥ⟨ | ⟩[

7]gair upāyaiḥ | harır iva yugadīrghair dorbhir amśais tadīyaiḥ pati[

8 *]daśamaḥ sargaḥ* || *kauśikena sa* kila ksitīṣvaro rāma[

b

[M, XI, 1–5]

1]mīksyate || kṛcchralabdham api labdhavarṇabhāk taṃ di[

2]māya puramārgasatkriy⟨ām⟩[

3]tor namrayor upari bāṣpabi[

4]pitur nayana[

8 tadālokanasatva° tadālokanatatpa° M, cp. N, p. 192.

Fr. 9 *a*

[M, XI, 17 sqq.]

4]ntramekhalām ⟨ | ⟩ tām vi[

5]viṣṭapatrayaparājayasthirām rāvanaśri[

6]ratām agamad antakasya tat || rāmamanmatha-śarena tāḍit [

7] || nairrtaghnam atha mantravan muneḥ prāpad astram avadānatoṣitāt | [

8]stapovanam prāpya dāsarathir āttakārmukaḥ ⟨ | ⟩ vigrahena[

b

[M, XI, 22–28]

1]unmanāḥ prathamajanmacestitāny asmarann api babhūva rāghavaḥ || āsasāda[

2]m × povanam || tattra dī⟨ks⟩i⟨tam rsim⟩ rarakṣatur vighnato[

]jīvaprthubhiḥ pradūsitām ⟨ | ⟩ sambhramo bhava[

4]d ambare grdhrapaksapavane[

5]stram ugrajava[

Fr. 10 *a*

[M, XI, 35–42]

3]⟨artha⟩kāmasa[

4]pi vañcanām manaḥ || yū[

5 The verse ending with the words °ratām agamad antakasya tat is, according to M, VI, 18 Our MS first reads the 19th verse and then the 18th See N, p 332

10 After the stanza beginning with the words nairrtaghnam atha (M, XI, 21), we have in our MS the stanza M, XI, 13, see N, p 333

5]puś śiśoh pārthivaḥ prathita[

6]karma duskaram | tatra nāha⟨m anu⟩mantum utsahe moghavrtti ka[

7]natvaco bhujān svān vidhūya dhig iti pratasthire || pra⟨tyuvā⟩ca tam rsir niśamya[

8]rāv iva || ittham ⟨āp⟩tavacanāt sa paurusam kākapa⟨ksa⟩kadhare pı ×ghave⟨ | ⟩śra[

b

[M. XI, 43–51]

1]vagān kārmukābhiharanāya maithılaḥ || taija× sya dha×× pravrtta× toyadā[

2]mrgānusārınam yena bānam asr⟨jad vr⟨sadhvajaḥ || ātatajyam aka[

3]⟨smara⟩ḥ ⟨ || ⟩ bhajyamānam atımātrakarsaṇāt tatsvanena gaganaspr⟨śā⟩[

4]rāghavāya ta[

5]parigra××× tām ku[

6]m || ta[

Fr. II *a*

[M, XI, 54–64]

1]gatau svamitrayā tau kuśa[

2]sannibhah⟨ || ⟩evam ātmara[

6 ittham evam M, see N, p 340

15 tatsvanena gaganaspṛśā tena vajraparuṣasvanam M, see N, p 342

21 °gatau svamitrayā tau °rajau varaujasau M, this reading is not noticed by N

22 evam ātma° evam ātta° M, this reading (owing to a scribal mistake?) is not noticed by N

3]vartmani dhvajatarupramāthina[
4]mitasya bhogino bhogave[
5]r avalokanaksamāh ⟨ ‖ ⟩ bhāskaraś ca di[
6]pavanādi vaikrtam ksipraśāntyam[
7]vāhinīmukhe | yah pra[
8]īdhi⟨t⟩i[

b

[M, XI, 65–75]

1]j⟨ī⟩yata ⟨ghrnā⟩ tato mahī⟨ ‖ ⟩[
2]dhabhavena manyunā rājavamś[
3]t⟨e⟩ ca dārune | hrdyam asya bhayadāyi[
4]h samdadhe drśam udagratārakām⟨ ‖ ⟩[
5]m apakāravairi me tan niha[
6]mitapūrvam aksinoh⟨ | ⟩ yan ni[
7]ti me sa samprati vyastavrtti[
8]m udyatah ‖ ksatriyāntaka[

Fr 12 *a*

[M, XI, 76–85]

1] r⟨ai⟩śvara⟨m⟩ dhanur abhāji[
2]dhanuh ⟨ | ⟩ tişthatu pra××m evam apy aham[

1 vartmani vartmasu M see N, p 346
4 kşipraśāntyam prekşya śāntim M see N, p 349
14 akşinoḥ akşaṇoḥ M see N, p 352
14 yan tan M this reading is not noticed by N
20 As to the reading of the verse preceding tişṭhatu etc (M, XI, 77) see N pp 353–4

3]dakaṭhināṅgulir vṛthā badhyatām abhayayācanāñjaliḥ || evam u[

4]ta samartham uttaram || pūrvajanmadhanuṣā samāgataḥ so timātralaghu[

5]mitaikakoṭinā kārmukam ca balinādhiropitam | prāpa varṇavikṛtim ca bhā[

6]parihīnatejasau | paśyati sma janatā dinātyaye pārvaṇau śaśidivāka[

7]m āśugam vyājahāra harasūnusaṃnibhaḥ || na prahartum alam asmi ni[

8] || pratyuvāca tam ṛṣir na tattvatas tvām na ve× pu×ṣam purā[

b

[M, XI, 86–93]

1]sudhām sasā⟨ga⟩rām | āhi[

2]me | pīḍayiṣyati na mām khi⟨lī⟩kṛtā svarga[

3]to pi so bhavat svargamārgaparigho duratyayaḥ || rā[

4]tir eva śobhate | rājasatvam avadhūya mātṛikam pitrya[

5]my aham avighnam astu te devakāryam upapādayiṣyataḥ[

6]r eva jātam ⟨ | ⟩ tasyābhavat kṣa⟨naśu⟩caḥ[

7]īś ×kalpaḥ ⟨ | ⟩ purama[

1 °dakaṭhina° (i e jyavimardakaṭhina°) jyānighatakaṭhina M see N p 354

5 As to the reading of this stanza see N p 355 The reading °mitai° is clear

19 śobhate kīrtaye M see N p 358

19 matrikam for mātṛkam is obviously due to a scribal *mistake*

Fr. 13 *a*

[M, XII, 1-14]

1]rcir ivoṣasi || tam karṇamūla⟨m ā⟩gatya rāme[
2]h⟨l⟩ādayāmcakre kul⟨y⟩evod⟨y⟩āna × dapān ⟨ || ⟩[
3]rtrā tatsamśrutau varau | udvavā[
4]āṃ rudan rāmaḥ prāṅ mahīm pratyapadya[
5]janāḥ || sa sītāla[
6]gamātrena śuddhilā⟨bham ama⟩nyata || [
7]⟨k⟩rt⟨a⟩y⟨o⟩ mātribandhunivāsinam | [
8]śriy⟨o⟩ py āsīt parānmukhah || × sainyaś cānvagā[

b

[M, XII, 15-24]

1]oḥ⟨ | ⟩ laksmyā nimantrayā⟨mcakre⟩ tam anucchistasampadā || [
2]naḥ pituḥ ⟨ | ⟩ yayāce pādu⟨k⟩e paścāt kartum rā⟨j⟩ya[
3]rājyatrsnāparā⟨nmu⟩khaḥ ⟨ | ⟩ mātuḥ pāpasya bharata⟨ḥ⟩[
4]bhāvastambhitacchāyam ā⟨śrita⟩s sa vanaspatim | kadā[
5]cihnesu paurobhāgyam iv⟨ā⟩× × × × n āsthad isī[
6]manam punah ⟨ | ⟩ āś⟨a⟩× × × × × × × × × kūtastha[
7]dhi × t [
8]m | × – y[

8 mātri° is obviously due to some scribal mistake for mātṛ°.

Fr 14 *a*

[M, XII, 86–99]

1]pus suradvisām || anyonyadarśanaprāptavi[
2](h)y ayathīpūrvam mātrvamśa iva sthitah ||]etāram[
3]tāsamgamaśamsini | nicakhānādhikakrodhaś śi-(ra)m (sa)vyetare (bhuje) || ra[
4]or vāk(y)am as(tr)a(m astr)e(na)×ghnatoh || anyonyajayasam[
5]krtapratikrtaprītais tayor muktām surāsuraih (|) pa[
6]him *aksipat* || *rāgha(vo ra)tham aprāptām tām* āśām ca sura[
7]stram priyāśokaśalyam××× sadham || tad vyomni daśadha[
8]panktim ajātavranave[

b

[M, XII, 101–104, XIII, 1–4]

1]tasya (ś)irāmsi patitāny api (|) mano nātivi-śaśvāsa[
2]ya | aviniyamitaratne mūrdhni paulastyaśatroḥ surabhi[
3]nāmāmkarāvanaśarācitaketuyastim ū(r)dhvam[
4]ya ṣriyam vairinah (|) ravisutasahitena tenā[

4 ayathapurvam ayathapurvo M see N, p 389
21 aviniyamitaratne *upanatamaṇibandhe M this* reading is not noticed by N
23 °śarācita° *°śarāṅkita° M this reading also is not noti*ced by N

5]athātmanaś śabdagunam ⟨guṇa⟩jñaḥ padam[
6]yād vibhaktam matsetunā ⟨phen i⟩lam a[
7]mite turaṃge | tad artham urvī⟨m a⟩vadāra[
8]vasūni | abindhanam vahnim asau bibharti prahlāda⟨nam⟩ jyotir ajany ane⟨na || ⟩[

Fr 15 *a*

[M, XIII, 46–55]

1]sthitā suputreṣv iva pādapeṣu || × × × × × rida[
2]eṣā prasannastimitapravāhā sarid vidūrāntarabhāvatanvī | ma[
3]las tava pravālopacayena yasya | karṇārpitenā[
4]kṣam | vanam tapaḥsādhanam etad attrer āviṣkṛtodagratapaḥpra[
5]trisrotasam tryambakamaulimālām || dhīrāsanair dhyānaju[
6]śākhino pi || tvayā purastād upayācito yas so yam vataḥ śyāma[
7]klamśeva rātryā kundasragindivaramālayeva | kṛttir hare[
8]diśeva | gavākṣakālāgurudhūmarājyā harmya sta[

11 tava pravalopacayena yasya | karṇarpitena°, etc pravalam adāya sugandhi yasya etc M see N, p 415

13 °dagratapaḥ° °dagratara° M see N p 416

14 dhirasanair virasanair M this reading is not noticed by N

18 The stanzas XIII, 54–57 M are not represented in our MS, and, subsequently to stanza 53 there are the four stanzas beginning with the words tamisrayā śuklaniśeva etc, noticed by N pp 418–9

18 rātryā bhinna N p 418

b

[M, XIII, 56–66]

1]gocarāṇām śreṇiva kādambavihangapanktyā || nitāntāśu × spha × kā × yogā[
2] || samudrapatnyor jalasannipāte pūtātmanām atra ki[
3]dam tad yasmin mayā maulimaṇim vihāya | jaṭāsu baddhāsv aru[
4]brāhmam sarah kāraṇam āptavāco buddher ivāvyaktam udāharanti || [
5]rīkṛtām || yām saikatotsangasukhocitānām prājyaih pa[
6]rājñā sarayūr viyuktā | dūre pi santam śiśirānilai⟨r mām⟩ tarangahastair u[
7]*tyudgato mām bharatas sasainyaḥ* || *atra* ⟨*śri*-yam⟩ pāritasangarāya[
8]padātih paścād avasthā[

Fr 16

One face only

[M, XVI, 14–29]

1]ṣṭinivāsabhamgān mṛdangaśabdāpa[
2]rgam avāpnuvanti | upāntavānīra[
3]mānuṣim tām yathā gurus te paramā[

18 dure pi santam dūre vasantam M cf N, p 421
19 atra addha M this reading is not noticed by N
21 The stanzas XVI 15 20 are not represented in the MS
22 avāpnuvanti anāpnuvanti M this reading is no noticed by N

4]babhūva || tad ad⟨bhu⟩tam saṃsadi rātrivṛttam prā[
5]yātrānukūle hari sāvarodhaḥ | anudruto[
6]senā ra⟨tho⟩dāragṛhā prayāṇe tasyābha[
7]n iva nīyamānaḥ || tasya pray[
8]ya paścāt puro nive[

Fr 17 *a*

[M, XVI, 21–29[

1]mādalā× ×pra[
2]gṛheṣu dṛṣṭvā[
3]mātma mūrtim tatheti tasyāḥ pra[
4]tar dvijebhyo nṛpatiś śaśaṃsa[
5]vāyur ivābhravṛndaiḥ[
6]marājadhānī || tenā[
7]thinīnām pīḍām a[
8]janti || sāyatra[

b

[M, XVI, 30–39]

1]turaṃgamān⟨ām | re⟩n⟨uḥ⟩ pra[
2]hāvirāvā baddha× × × ×guhāmukhāni || [
3]jasetubandhāt pratīpa[
4]pūrva× × × × × × × × × × × × × × ×vi⟨gra⟩hāṇām | su[
5]× kuśas sa× × × × × × ×n vitatādhvarāṇām yū[

9 Apparently these words belong to a verse not noticed by N
10 °gṛheṣu °gṛhāṇi M see N p 502

6]n 〈 | 〉 tam klāntasainyam kularājaxxx tyujjagāxpavanānta[

7]jānı nıveśayāmāsa balī ba(l)ānı || tām śılpı saṃghāḥ prabhu[

8]pıtāmıxx 〈 || 〉 tatah xxxxx śūpahārām punah parārdhyapratımā[

Fr 18 *a*

[*M*, XVII, 41–54]

1]prajās tad gurunā nadyo nabhaseva vıvardhıtāh | [

2]praxxpayan || vayorūpavıbhū[

3]bhyaṣ sa navo py āsıd drdhamūla ıva drumaḥ || [

4]lāpı svabhāvatah 〈 | 〉 nıkaṣe hemalekheva śrır āsī[

5](na) tasya mandale rājño nyastapranıdhıdīdhıteh | a[

6]vıkalpaparānmukhah || mantraḥ pra[

7]pasarpaır jajāgāra yathākālam svapan napı[

8]na jātūpacıto pı sah 〈 | 〉 vrddhau nadı(mu)khe[

b

[M, XVII, 55–68]

1]kāmam prakṛtıvaırāgyam satyam śamayıtum kṣamāh | [

2]ḥ prārthı davānalah || na dharmam artha[

6 punaḥ (reading not noticed by *N*) puraḥ *M*
18 hemalekheva hemarekheva M see N, pp 542–3
22 satyam sadyaḥ this reading is not noticed by N

3]na madhyamaśaktīni mitrāṇi× × × ×nyataḥ | [

4]m iti tasyārthasaṃgrahaḥ ⟨ | ⟩ ambugarbho hi jīmūtaś cā[

5]ṣv iva sravantīṣu vaneṣūpavaneṣv iva | [

6]varṇair api ṣaḍaṃśabhāk || khanibhiḥ suṣu[

7]khavi×maḥ⟨ | ⟩babhūva vini× × × × || [

8]sa tasyāḥ phalam ānaśe⟨ || ⟩[

Fr. 19 *a*

[M, XVIII, 10–17]

1]padāvasānaṃ devādi nāma[

2]pūrvas tayor ātmasame ciro[

3]sīd dviṣatām apiṣṭaḥ ⟨ | ⟩ sakṛd vivignā[

4]d yuvāpy anarthyairvarvyasanair vihī[

5]paralokayātrām yātary arī[

6]pakṣo pi śi[

b

[M, XVIII, 24–30]

3]ārādhya ⟨v⟩i[

4]s sa jāte hiranyanābhe ta[

5]ni lipsuḥ ⟨ | ⟩ rājānam āj[

6]suto bhūn netrotsavas soma i[

7]prasūtam || tasmin kulāpī[

8]rusevanena spaṣṭākṛtiḥ pa[

13 The akṣara r v a after r t h y a i is obviously due to some scribal mistake.

14 y ā t a r y ȷ e t a r y M, see N, p. 561.

Fr. *20 a*

[M, XVIII, 52–53; XIX, 1–7]

1]madhu vanitānām netranirveśapeyam manasijatarupuspam rāgabandha[

2]pratikṛti× × × × × × × × ×tābhyas sama⟨dh⟩ika⟨tara⟩rūpāḥ śuddhasa[

3]kanyāḥ ‖ kramo nāmāṣṭādaśas sargaḥ[

4]maḥ paścime vayasi× × ×vaśī ‖ tatra tīrthasali[

5]ḥ ⟨ ‖ ⟩ labdhapā⟨lana⟩vidhau na tatsutaḥ khedam āpa gurunā[

6]ścana svayam a⟨va⟩rtayat sa⟨māḥ | ⟩ sanniveśya saciveṣv ata⟨ḥ⟩[

7]m adhikardhir u⟨ttara⟩ḥ pūrvam ut⟨sava⟩m apohad utsavaḥ ‖ i[

8]kāḥ prajāḥ ‖ ×ravād yad api jātu mantriṇāṃ darśa[

b

[M, XIX, 8–17]

1]nujīvinaḥ ko× × × ×kharāgarūṣitam ‖ bhejire[

2]dīrghikāḥ ⟨ | ⟩ gūḍhamohanagṛhās tadambubhis sa vyagāh[

3]bhayann arpitaprakṛtikāntibhir mukhaiḥ ⟨ ‖ ⟩ ghrāṇakāntamadhu[

4]sātirekamadagandhinam rahas tena dattam abhile[

3 °nirveśapeyaṃ °nirveśanīyam M, see N, p. 576.
25 °madagandhinam °madakāraṇam M, see N, p. 581.

5]te tasya ninyatur aśūnyatām ubhe | vallakī ca hṛdayaṃgama[

6]⟨bh⟩inayātilaṅghinīḥ pārśvavartiṣu guru× ×jja[

7]jīvad amarālakeśvarau || tasya sāvaranadṛṣṭa× ×kāmyavastusu[

8]likisalayāgratarjanaṃ bhrūvibhaṅgakuṭilaṃ ca vīkṣitam | ×khala[

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